REVELA[illegible]

OR,

JESUS CHRIST

THE

Eternal SON of GOD,

Revealed in Man,

Revealing the Knowledge of God, and the things of his Kingdom, Immediately,

NOT CEASED,

BUT

Remaining a ſtanding and perpetual Ordinance in the Church of Chriſt, and being of indiſpenſible neceſſity, as to the whole body in general, ſo to every member thereof; every true Believer in particular, aſſerted and demonſtrated. And the Objections that have any ſeeming weight againſt it Anſwered.

The Second Edition:

With an Appendix, containing an Anſwer to ſome farther Objections.

Prov. 29. 18. *Where there is no Viſion, the People Periſh.*

By *GEORGE KEITH.*

Printed in the Year, 1675.

John Harr[illegible]

A few words by way of Preface.

IT hath been in my heart once and again, from the Lord, to write some things unto the People, and especially the Professors of this Nation, concerning this great and weighty matter of Immediate Revelation, *which they say, (both Teachers and People) is ceased, We say, is remaining, and we know it to be so, from the blessed experience given us of God therein; even that it remaineth, and is of necessary continuance in the true Church, and among the true Saints; and is not only necessary for the preservation, safety, and comfortable walking of the Saints with God, but is also necessary in order to Men and Womens becoming Saints; for through* Immediate Revelation *it is, that any man, who is naturally void of the true and saving knowledge of God, and acquaintance with him, comes to attain it. The discussing of this controversie is of very great weight; for this Error of theirs, concerning* Immediate Revelation, *is such a Fundamental one, that the greatest part of their other Errors are built on it, and indeed, the whole superstructure of their Church, and Ministry, and Worship, as to its outward constitution; so that if this their foundation be found and discovered to be false,* viz. *That there is no* Immediate Revelations *now a days, as the common priviledge of the Saints, then down*

falls the whole Superstructure of the outward constitution of their Church, Ministry, and Worship, which all of necessity must be false if the foundation, on which they are builded be such. And here I shall instance several particulars of great weight, which are all built upon this false foundation aforesaid. 1. That the Scriptures outward Testimony is most necessary, and that no true and saving Knowledge of God, is to be attained, but by the Scriptures being read or heard. 2. That there is no immediate furnishing, gifting and fitting, and qualifying men to be Teachers in the Church, by immediate inspiration and pouring forth of the spirit of Prophesie, without any respect had to Sex, or humain qualifications of Letter-learning, such as was frequent in the Apostles times, as in Act. 2. 1 Cor. 14. All this, say they, is Ceased; so James Durham (*a noted man among the Presbyterians*) *saith*, pag. 471. *in his digression concerning Prophesying*, That as it is taken for an immediate revealing of Gospel truths, it is now ceased; *so say they generally, hence their Divinity, Schools, and Colledges are come up, both among Papists and Protestants, whereby young men (being sent of their Relations in order to a livelyhood) learn the Art and Trade of Preaching and Praying, and continues so many years, till they be licentiated; as ever a Shoo-maker, or other Tradesman, serves his Apprenticeship, and they make humane learning, or the knowledge of Letters an essential qualification to a Minister, so as he can-*

cannot be a Minister without it, but grace only accidental, and not necessary to his being a Ministers but to his better being; so the aforesaid I. D. *Now such a learning of the things of God, as is taught by man Divinely inspired, who teach from the inspiration of God in them, and whose care it is to turn, and bring up them whom they teach, unto the same light, life, and spirit of God, from which they speak, that they may learn in that, and so come to be partakers with them of the same knowledge and wisdom, from the same Fountain, we dearly own; such was the School of the Prophets, where the Teachers were the true Prophets of God, and taught from Gods spirit in them; whose teachings being in the evidence and demonstration of God's Spirit, proved effectual unto the Schollars or Learners, so that they became Prophets also, and received of the same spirit and this dispensation, which was both among Prophets and Apostles, we witness to be among us, through the mercy and goodness of the Lord at this day; even the pouring forth the Spirit of the Lord no less upon the Hearers than was at first upon the Teachers, whereby they also are become able to teach others, both Males and Females Prophesying or speaking forth the great things of God, as the Spirit gives utterance, declaring the things of the Gospel in its effectual workings on their own hearts; now that Prophesying is frequently taken in Scripture, in this sence, (and not only for a foretelling of things to come) is clear from* Rom. 12. 6. Rev. 10. 11. & 11. 13. & 19. 10.

10. *compared to* Rev. 12. 17. Joel 2. 28. 1 Cor. 14. 24, 31. 3dly. *Another great Error following upon the aforesaid, is that, No man in these days is infallibly assisted to Write, Speak, Preach, or Pray, or Praise, as the Prophets, Apostles, and Evangelists witnessed of old.* 4thly. *That there is no* Immediate Call *unto the Ministry.* 5thly: *That none are to wait for an inward call, motion, impulse, or inspiration and assistance to Preach, Pray, or give thanks, so as to forbear until it be given them. Nor that any should expect an* Immediate Call, *and impulse or motion, to the doing of any thing whatsoever, that way being ceased.* 6thly. *That the Scriptures are a filled up Canon, and the only rule of Faith and Obedience in all things, and no more Scriptures to be writ, or given forth from the Spirit of the Lord.* 7thly. *That there is no infallible way of discerning the true Ministers and Members of Jesus Christ, as who be living, and who not; whence proceeds that promiscuous mixt multitude of Teachers and People, whereof their Church is composed, who are generally void of any experience of a gracious work in their hearts.*

THE

ERRATA

Page 65, line 13, and p. 168. l. 9. read *World*; p. 213, l. 30 for *receit* r. *receive*, p. 216, l. 13, for which r. he; pag. 218, l. 1, *for* falſly r. flatly; p. 218, l. 19, r. refutation. p. 220, l. 2, r. diſpenſation; p. *ibid* l. *ibid*, blot out *not*; p. *ibid*, l. 26, r. thus; p. 222, l. 9, r. and; p. 222. l. 10, r. *is* for *of*; p. 222, l. 13 and 24, read Swenkfeldians; l. 17, read diviuely; l. 19, read he flatly.

THE CONTENTS OF THE FIRST PART.

1 THe Neceſſity of ſtating the Controverſy by this Revelation, is not underſtood meerly a a fore-telling of things to come. page 1. 2.

2 Not the Revelation of any other Goſpel, but a new Revelation of the Old. pag. 3.

3 Not any thing Objected to the outward ſenſes. pag. 7.

4. How, and after what manner this Revelation is, pag. 8.

" The Nature of the Seed, in, and by which this Divine Revelation is received, pag. 11.

" Of intuitive and abſtract knowledge, and their difference pag. 13.

5 How that this Immediate Revelation is not only Immediate, but alſo Objective, pag. 25.

6. Of Infallibility, pag. 35.

7 That this Immediate Revelation excludes not the uſe of outward means. pag. 39.

The

The Second Part.

The Reasons inducing the Author to treat of this Subject, with some-what of the necessity of it, by way of Expostulation to Professors, *p.* 43.

Augument first. Because there is no Revelation of God, but by his Son, *&c.* *pag.* 55.

Argument 2. Because the Revelation of God in Man, by his Son, is his blessedness, *pag.* 71.

Argument 3. From the difference betwixt the Old Covenant and the New, *pag.* 79.

Argument 4. Because it was the priviledge of every common Believer in the days of the Apostles, *pag.* 82.

Argument 5. from *Dan.* 2. 8. Because the Kingdom of Christ is an everlasting Kingdom, *pag.* 86.

Argument 6. From God's working in Man, *p.* 90.

Argument 7. Because hereby is the true knowledge of sin, *pag.* 92.

Argument 8. Because God immediately worketh the sence of sin in Man, prov'd by many Scriptures, *pag.* 94.

Argument 9. Because there is some-what in man, that without this, Immediate Revelation cannot be satisfied. *pag.* 96.

Argument 10. Because this is the Foundation of the true Church. *pag.* 99.

Argu-

The Contents.

Argument 11. Because that by this the Ministry and Testimony of the Apostles was received and believed. *pag.* 129.

Argument 12. Because the true Interpretation of the Scripture cannot be in other wayes obtained, *pag.* 161.

Argument 13. Because that hereby, Man can only know his own state. *pag.* 176.

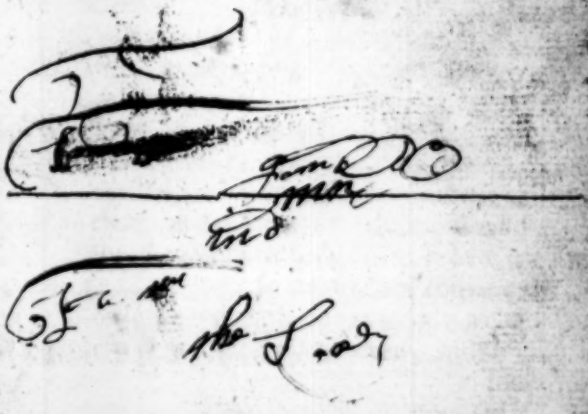
Argument 14. Because that hereby, Man can only know the true Church. *pag.* 185.

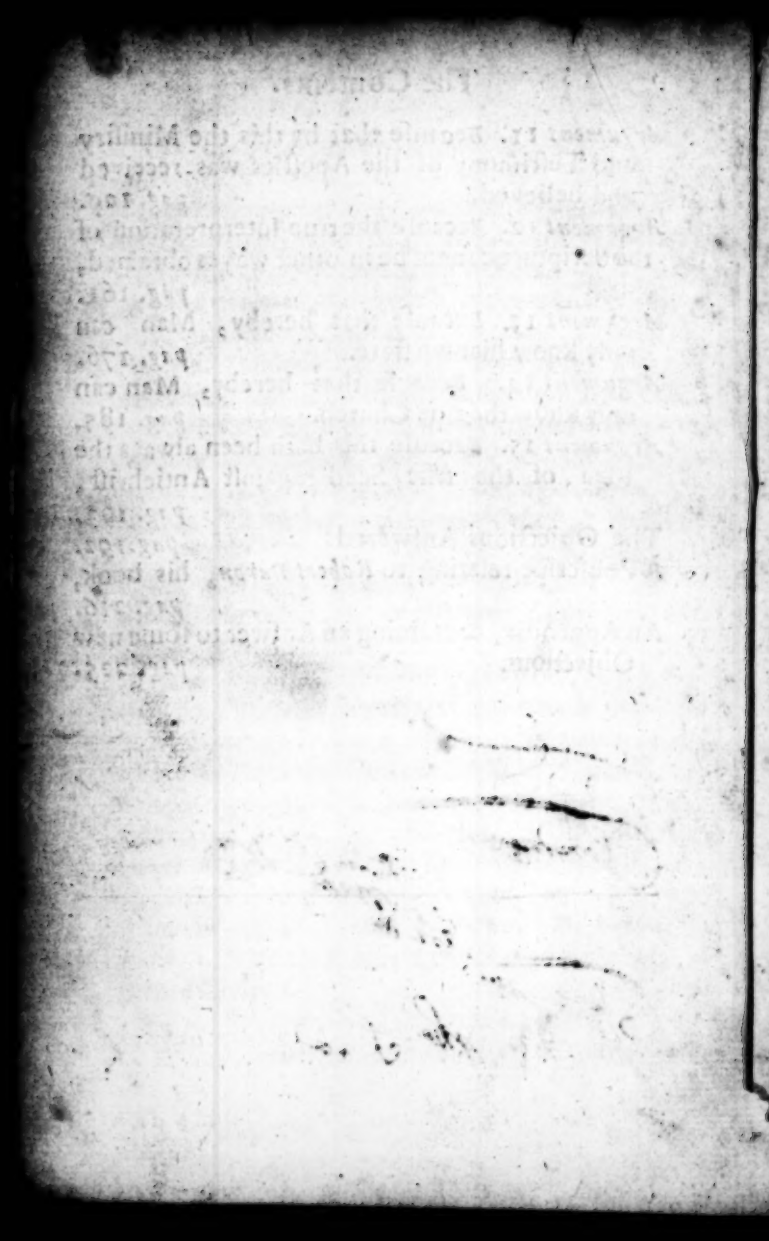
Argument 15. Because this hath been always the Plea of the true Seed against Antichrist, *pag.* 193.

The Objections Answered. *pag.* 192.

A Postscript relating to *Robert Baron*, his book, *pag.* 216.

An Appendix, containing an Answer to some new Objections. *pag.* 225.





Immediate Revelation NOT CEASED.

The First Part.

WHEREIN

The Controversie is truly Stated, and clearly and distinctly Opened.

Concerning Immediate Revelation, *whether Ceased, or Remaining, and needful to Remain in the True Church.*

BEcause in all matters of Debate, the true State of the Controversy is so needful to be known, that without the clear and distinct knowledge thereof, the Arguments brought to prove the thing affirmed, do not so manifestly convince, nor are the objections against it so evidently answered, therefore I find it fit, to open, and hold

forth the true ſtate of the Controverſie, clearly and diſtinctly, concerning this of *Immediate Revelation*, whether ceaſed, or remaining, and needful to remain in the True Church: ſhewing both what we do not Underſtand thereby, and what we do underſtand. For the removing theſe ſad and woful miſtakes and prejudices from off the minds of people, who contend againſt us herein,

1. *Firſt*, We do not hereby underſtand, the Prophecying, or foretelling of things to Come: This gift of Foretelling things to Come, being ſo accidental a thing to a Saint, and true Chriſtian, that many Saints may altogether want it; and many who are not Saints, may have it; yet though we do not at all plead for the indiſpenſible neceſſity of Prophecying, as limited to this ſignification of foreſeeing, and foretelling things to come (to which add the knowledge of things, either by-paſt, or preſent, or any other things which are neither Eſſentials of Religion, nor needful to be known) Nevertheleſs we affirm, ſuch a thing hath been, and may be, and frequently is in the true Church, as even a foreſeeing, and foretelling of things to come, which the Lord at times reveals unto whom he pleaſeth, both for the comfort of the Godly, and the terror of the Wicked. This many of the National-way acknowledge, and experience proveth: ſo that concerning this kind of Prophecying, which is the foretelling of future events, the Controverſie is not at all ſtated, betwixt theſe of the national way and us; for none of

us plead its absolute and indispensible necessity to any, and they acknowledge, it may be given to some.

2. *Secondly*, We do not hereby understand, the Revelation of any other Gospel, or way unto Heaven, or any other Essentialls of the Christian Religion, than what was revealed in the beginning, and hath been in all Ages, revealed and made known unto the Saints, more or less, and is fully and sufficiently declared, and witnessed to, in the Scriptures, which we do freely acknowledge to be a full and perfect Testimony of all the Essentials of the Christian Religion. Yet as in former times, there have been greater, and more manifest, and full, and clear discoveries, of the same Gospel, and way of God, and misteries of Religion, let forth unto the Saints of one generation, than unto the Saints of another, as is clear from *Eph.* 3. 5. So may it be now, and we know it to be so, in our experience. Observe then the difference, that's betwixt these two, the new Revelation of new things, and the new Revelation of the good old things, which are the Essentials of Religion, and have ever been, and ever shall be in substance the same, though under different Discoveries: The first of these two, we do not plead for, but the latter, *viz.* That we have, (and must have in order to a saving, sanctifying, and sufficient Knowledge) a new Revelation of the good Old things, such as of God, of Christ, of the holy Spirit, of Repentance, Conversion, Sanctification, Faith, Hope, Love, Joy,

Peace; and other fruits of the Spirit, as of Worſhip, Prayer, and Thankſgying of the Church, and communion of Saints, &c. For that the old Revelation of theſe good old things, given unto the Saints in former ages, cannot ſerve our turn; the faith of another man, and his knowledge and experience, is not ſufficient unto me; but I muſt be ſaved by my own faith, or the faith, knowledge and experience given me of God, of the ſelf ſame things; ſo, nor can the Revelation and diſcovery of them given of God, unto others, ſuffice unto me; nor were theſe things recorded in Writ, that I or any other man ſhould ſit down, upon the Hiſtory, or Relation of what God had wrought, or revealed in others, but to point and direct us inward, into that ſame principle of life, which wrought and revealed theſe things in them, that we may wait for it, and find it, revealing and working the ſame things in us, and ſo to become partakers of the ſame pretious Faith, knowledge and experience with them. And if we are to partake of the ſame pretious Faith with them, ſo alſo are we to partake with them of the ſame pretious Revelation, and Inſpiration of the Word of God, by which their faith was wrought, and which was its object, and foundation, as alſo it is ours, and continues to be the ſame in all generations. Now, though we ſay, that the Scriptures are a full and perfect teſtimony of all the Eſſentials of the Chriſtian Religion, yet we believe (contrary unto theſe of the National-way) that they are not a Canon ſo filled up, as no more

is

is to be added unto them, from the ſame immediate Inſpiration and Revelation of the ſpirit of God, through his ſervants, of the ſame Authority with them; for though no new Eſſentials are to be added, yet a new, and fuller and clearer Teſtimony may be added, concerning the ſame old Eſſentials; for indeed leſs then the one half of the Scriptures is a full and perfect Teſtimony of all the Eſſentials, yet this proves not the other parts to be uſeleſs, and imperfect.

But though we affirm, that no other Eſſentials, are to be revealed to us, but what are declared in the Scripture; nevertheleſs we ſay this, that a great many particular things, both by way of precept and prohibition, permiſſion and approbation, and counſel from the Lord, are both revealed, and are neceſſary to be revealed, unto us, which are not Eſſentials of the Chriſtian Religion, nor principles of the Doctrine of Chriſt, but things relating to our converſation in the World, and our walking with God with faith and comfort, according to his will; with the knowledge of which we are to be filled in all things, and the word of the Lord is to dwell in us richly, touching all things that occurre, revealing in us the will of God, as commanding or forbidding, or licenſing us, how to carry, and be converſant about them. For it being the great promiſe of the new covenant, that the Lord will guide his people continually, and be with them in counſelling, directing and leading them in whatever they do, or whitherſoever they go; and ſeeing he re-

quires it of them, that in all their thoughts, words and deeds, they look unto him and wait for his counsel, and ſtand therein, in his approbation and juſtification, doing all to the leaſt particular, in his will and name; even their very eating and drinking, their marrying and giving in marriage, their plowing and digging, or any other employment; their going, or coming to a place, and abiding therein: doing all this and many more particulars could be mentioned in Faith, that is to ſay, in the feeling and certain knowledge, that in the will of the Lord, feeling his approbation and good will therein, they are found in ſuch things, from the Revelation of his life in their particulars. It is very evident, that there is a neceſſity for theſe under the new covenant-diſpenſation of living in, and walking after the ſpirit, to have things revealed unto them from the Lord, which are not to be found in the Scriptures, particularly, not ſo much as by conſequence; for indeed the Scriptures point us inward to the ſpirit of the Lord in our hearts, which is more nigh, then they are. Bleſſed, are they, and ſhall be, who make the teſtimony of Gods word and ſpirit in their hearts, the men of their counſel; they know the ſure certain Path, wherein the way-faring man, though a fool, cannot erre. But this we further ſay, which I add for a caution, that the ſpirit of the Lord, who is goodneſs and righteouſneſs it ſelf, never can, nor doth command us to do things that are intrinſecally, or in their own nature evil, or contrary to the Scriptures.

3. *Thirdly*

3 *Thirdly*, We do not hereby understand, any of these wayes following, as of necessary continuance. 1. Not any outward audible voice, framed by the Lord immediately in the air, and presented to the outward ear. 2. Nor any outward visible appearance presented to the outward eye, neither by the Ministry of Angels, nor by the Ministry of Christ, in the outward. 3. Nor dreams and visions upon the imagination in the night season, nor yet by trances so called, which is by a cessation of the exercise of all the outward sences. 4. Nor any outward miracles. 5. Nor the discovery and Revelation of things from God, meerly in the principle and light of Reason; or in that principle, wherein a man is capable to know the things of a man, as a man, as he is placed in a region above the beasts, and all other inferior living creatures: for indeed, man, as a man, hath a principle in him, which is natural and essential to him, in which he is capable to know higher things, then the other animals can, in their animal principle; and through this principle, which he hath in him, as a man, he not only knoweth many things, as of Art, and Sciences natural, but also he is capable therein to receive a knowledge from the Lord, without any outward means, by an inward manifestation, and that either of things natural, or supernatural.

Now, what a man hath revealed or communicated to him of knowledge from God, touching natural things, in the natural principle, of his

natural understanding or reason, he hath a sufficient satisfactory intuitive knowledge of them, because they are proportional unto his natural understanding; but when things which are supernatural, are revealed unto him, in the principle of his natural understanding meerly, though never so immediately even from the spirit of the Lord inwardly manifesting them, his knowledge is not full, and satisfactory, as not being intuitive, but abstractive; for the mind of man can know no things intuitively, fully and satisfyingly, but when it reacheth them, in a principle that is proportional unto them, and which can apprehend them in their own proper forms, properties, qualities, and idea's, which the natural cannot do, as touching supernatural objects, but only as touching natural; for supernatural objects require a supernatural organ, or principle, in which they can only be known intuitively, and with satisfaction.

4. *Fourthly*, The way and manner of Immediate Revelation, concerning God and the things of his Kingdom, and the leadings, movings and workings of his Spirit, which tend unto, and accompany salvation, which we plead for, as of necessary continuance, which only giveth, or can give, the true saving satisfactory and intuitive knowledge of these supernatural things aforesaid, is that alone Manifestation and Revelation, which is discovered and given from the Lords spirit, unto the mind of man, in the seed and birth of God in him, and which the mind in that seed and

birth

birth alone, receiveth. This ſeed and birth of God, is only that ſuitable and proportionate Organ, inſtrument, or principle in which divine and ſupernatural things can be ſufficiently and ſatisfyingly, that is to ſay, intuitively, known; for as the objects are divine and ſupernatural, ſo this ſeed and birth of God is divine and ſupernatural alſo: therefore it hath a ſuitableneſs and proportion unto them, which the natural hath not; therefore the natural man, cannot (intuitively and evidently) underſtand the things of God, as ſaith the Apoſtle, *Becauſe they are ſpiritually diſcerned*, and he wants the ſpiritual birth, which is the only ſufficient Organ, or inſtrument, whereby the mind can underſtand them. Now the mind that is cloathed with the ſeed and birth of God, is the ſpiritual man, that is able to underſtand and diſcern ſpiritual things, becauſe he hath the Organ or inſtrument, which can teach them in their own proper and immediate forms, properties, qualities and idea's. This ſeed and birth of God hath only the true ſpiritual ſences of ſeeing, hearing, taſting, ſmelling and feeling the word of life, and the wonderful powers and virtues thereof; and which can only give unto man to diſcern, how that Heavenly and divine word doth work its wonderous effects in man; and how it moveth, leadeth, guideth, enlighteneth, quickneth, gladneth and refreſheth him, and every way influenceth him.

It is the ignorance and want of the true knowledge of this ſeed and birth of God, which occaſions

ſuch

such woeful ignorance and mistakes amongst people, touching immediate revelation, and the true manner of it: for they do not (neither Teachers nor people) acknowledge this Seed and Birth of God upon the Saints, to be a substantial living principle, in which they have all the spiritual and supernatural sensations of spiritual and supernatural objects, really present and manifest, seen, heard, smelled, tasted and felt; as really as the outward birth is a substantial living principle, in which we have the natural and animal sences and sensations of outward and natural things; they only conceive Regeneration to be but an accidental (though supernatural) change on the mind; and that in its regeneration, it putteth on no substantial principle, but only some supernatural accidents; so that according to them, the seed and birth of God is but an accident; but we know it to be a substance, and feel it to be so, as manifestly as we feel and know this outward birth of flesh and blood to be a substance: for it hath all the properties and characters of a substance, that the outward hath; it giveth us to see, hear, smell, taste, and feel the substantial things of the spiritual inward and invisible world, which is the throne and kingdome of God; as the outward giveth us to see, hear, smel, tast, and feel the substantial things of this natural outward and visible world: so that it is as false and vain a thing, to say, the inward birth is but an accident, as to say, the outward birth is but an accident, seeing the one hath as real spiritual sences, as the other hath natural sences, which no accident can have.

And

And, if any further ask, who are desirous of information, from a true and honest desire of what nature it is, and if it be a particle or portion of the very Deitie, or God-head, or, if not, of what it is, and by what is it nourished?

I answer, to speak properly, and after the proper language of men, it is not a particle or portion of the God head, as the outward body of flesh and blood, is a particle of the great outward world; for the God-head is not divisible, nor discerptible into particles, being a most simple-pure, being void of all composition, or division, containing in himself all creaturely perfections in the greatest simplicity and eminency, above what is conceivable unto creatures, but it is of the heavenly, spiritual and invisible substance and being, that is the most glorious being and principle, in which God, as Father, Son, and holy Ghost doth dwel, and tabernacle, and shine forth in the most glorious brightness, beauty, sweetness and majesty that the noblest of creatures, in their highest supernatural elevation, can reach unto to behold him, and have fellowship with him, which is the Holy of Holies, and the Heaven of Heavens, or that Third Heavens, in which Paul once saw and felt things inutterable, and out of these Heavens, doth the Seed of God come, who giveth it from Himself out of Heaven, and formeth it in the heart of man, and formeth is by his own immediate arm, and power, according to his infinite wisdome, and watereth it daily and hourly, with influences from heaven, which have of the

tue and breath of his own eternal life and ſpirit in them, whereby this ſeed groweth up into a perfect ſubſtantial birth of an heavenly and incorruptible nature, (though till it come to its perfect formation, it can ſuffer hurt, ſo far as to be ſlain, through man his joyning unto the contrary ſeed and birth), which is Chriſt formed within, the body of Chriſt, his fleſh and blood, which cometh down from Heaven, and giveth life unto man, unto that ſoul or mind of man, which eateth it and feedeth upon it; and it is called the Body and Fleſh, and Blood of Chriſt, becauſe his eternal life and ſpirit dwelleth in it immediately, and communicateth unto man the knowledge of the glory and beauty of himſelf, only in and through this ſeed and birth; which living ſubſtantial communication and knowledge of Chriſt, and of the Father in him, and of the holy Spirit, who proceedeth from both, man only can receive, as his mind cometh to put off the body of ſin, and to put on this ſeed and birth of God, this new man, this houſe and birth from Heaven, in which he is a partaker of Heavenly things, by ſeeing, hearing, taſting, ſmelling, and touching or feeling them, and hath the enjoyment of God, and fellowſhip with him, who is the Lord of Heaven, and with the Angels and Saints, who are the fellow-Citizens of this City, *Jeruſalem*, from above, mount *Zion* the City of the living God, unto which the Saints are come, on which they ſtand, in which they live and have fellowſhip, and eat together of the feaſt of fat things, and

the Wine well refined in the kingdome of the Father, is given unto them in an overflowing cup; which things the natural man, who is only cloathed with the natural birth and principle, cannot reach to understand; not so much as a blind man can understand colours, or a deaf man sounds: therefore he either denyeth them, or formeth monstrous and false conceptions about them. Hence it is, that the School-men and National-teachers, deny that the Saints in these dayes, have any intuitive knowledge of God; and though they acknowledge, that the spirit of God hath immediate operations and influences of a supernatural kind in the Saints, yet they deny them to be objective manifestations; that is to say, that they can be known in themselves as immediately seen, heard or felt, by way of voice, or visible, inward appearance, nor do they acknowledge that any of the Saints on earth now adays, know God or his Spirit, the things thereof in any other manner, but that which is abstractive and not intuitive.

The Intuitive knowledge is that whereby a man knoweth things in their own proper forms, qualities, properties and ideas; as when I know a man by seeing himself, hearing his own voice; when I know a land, by seeing it self, and all the fine Cities, fields and gardens in it, smel of the sweet smelling flowers, eat of the fruit, and drink of the Vines which grow in it. The abstractive knowledge is only that which is but received from the borrowed, improper, and like (which are ever far unlike)

forms,

forms, properties, qualities, and idea's of things; as when I only hear a report of these things, by words of a mans mouth, or read a discription of them in writ, or draughts, or figures, or what I can conceive of them in my own mind; not from themselves, really presented unto me, but from unlike likenesses of them, even as unlike as the dead Image of a man's face, is to his own living face; or painted bread, meat and drink is to that which is real: and so according to this distinction, they say, all the knowledge of God which the Saints have on earth, is but only abstractive; that is to say, abstracted and gathered from the words of others, who heard and saw him face to face, and from what they can conceive of him from their words recorded in Scripture, or from these Prints and footsteps of him in the Creation, which is but a dark shadowy unsatisfactory knowledge; we on the other hand, from both our own blessed experience, and the Scriptures testimony affirm, that the Saints have an intuitive knowledge of God, and his power, and vertue, spirit, light and life, and the wondrous sweet and precious workings and influences thereof, so as to hear himself: taste and see that he is good, to feel him, to smell and savour of his good ointments, according to these Scriptures following, wherein the spiritual discerning is held forth under the names of all the five fences.

As first of Seeing, *Psal.* 34. 8. 63. 2. 106. 5. *Isai.* 29. 18. 33. 17. 52. 10. *Matth.* 16. 28. *Mat.* 5. 8. *Acts* 2. 17. *Rev.* 22. 4. II.

II. Of Hearing, *Pſal.* 51.8. 81.8. 85.8. 143.8. *Luke* 8.8. *Rev.* 3.6. 20. 22. *John* 10. 3, 4. *Heb.* 3. 15.

III. Of Taſteing, *Pſal.* 34.8. 119. 103. *Prov.* 24. 13, 14. *Luke* 14. 24. Heb. 6.45. 1 *Pet.* 2.3.

IV. Of Smelling, *Cant.* 1.4.2.13.4.10,11. *Hoſ.* 14. 6.

V. Of Feeling and Handling, 1 *Joh.* 1.1. *Acts* 17. 27. *Epheſ.* 4. 19. *Philip.* 1.9. the words in all knowledge and judgement, ſhould be tranſlated, in all knowledge & ſeeling; for it is αἴσθησις, & *Heb.* 5.14. we read expreſly of the ſences, which diſcern between good & evil. In like manner the things of God themſelves are held forth in Scripture, under the names of ſenſible things, and which are moſt taking, pleaſant and refreſhing unto the ſenſes, as light, fire, water, oyl, wine, oyntment, honey, marrow and fatneſs, bread, fleſh, Manna, and many other ſuch like names.

But ſayes the natural man, theſe are only but metaphors and figures, to which I ſay, albeit theſe names be ſo, yet that hinders not, but that the ſpiritual miſteries repreſented under them, and ſignified by them, are real and ſubſtantial things, as really affecting the ſpiritual ſenſes of the ſpiritual man, with joy, refreſhment and pleaſure, as the outward things affect the natural or animal ſenſes of the natural man. And indeed theſe outward things are but figures of the inward and ſpiritual, which as far exceed and tranſcend them in life, glory, beauty, and excellency, as a living

ving body doth the ſhadow; ſo that this whole viſible world, with all the glory of it, is but a ſhadow in reſpect of the ſpiritual and inward, ſignified thereby. And no more can a man know of the glory of this ſpiritual world and kingdom, while he is in the unregenerated ſtate, by all that he can hear, or read, or conceive of it, but the ſhadow; for he can have no ſenſation of it ſelf: and all theſe things in the outward world, the moſt excellent of them all, unto which it is likened, are but its ſhadow, and a very dark ſhadow of it; yea and all the Scripture words, can ſignifie no more unto him, ſo as to give him any further knowledge, then of the ſhadow; for the ſpiritual things themſelves, he cannot reach unto: when he hears or reads them named, and ſpoken of, he hath no perception of themſelves but of their ſhadow; for as to themſelves, he is blind, deaf, and ſenceleſs, and this ſtate man came into, through his Fall; he died as to his ſpiritual life, he put off the birth, wherewith he was cloathed from above, in which only he had the diſcerning and enjoyment of the things above, and of the Lord of them; and when he dyed as to this ſeed and birth, which was very young and tender, and not attained unto its confirmation, he loſt his ſenſation and feeling of theſe things, and of God himſelf; and all his poſterity who are not attained unto the Regeneration, want this ſenſation and feeling; therefore when the Lord converſed with

men

men in this ſtate, in order to recover and ſave them, he appeared unto them in a ſhadowy manner, as all appearances are, both outward, and inward, which are not in the ſeed and birth from above, and held forth unto them, the things of the Kingdom of Heaven, under ſhadows, till the ſeed ſhould come to be put on, in which the things themſelves ſhould be ſeen, taſted, felt and enjoyed. So that all theſe wayes of Gods appearing and revealing himſelf, in, by, or under outward appearances; or in Dreams and night Viſions, were but very ſhadowy and remote, and rather mediate, than immediate: this alone appearance and revelation of God in his own Seed and birth in man, is the moſt near, and moſt immediate; and giveth unto man the moſt intuitive, and clear, and open and ſatisfactory knowledge of God, that he is capable of in his higheſt ſupernatural elevation; ſo that there is no knowledge nor enjoyment of God, that the Creature can receive above the Seed. nay not the Angels and Saints departed this World, only they have a fuller enjoyment, by very much, but not another in the kind of it, than what is received in the ſeed and birth of God.

Now as touching theſe outward apparitions of God, they were moſt frequent, under the Law, and the times wherein the Fathers lived; but more rare under the times of the Goſpel, which holds forth thus much, that under the Law, this moſt noble and moſt immediate kind of *Im-*

mediate Revelation in the ſeed and birth of God, was the more rare, and leſs known: for, though they had the Seed, and it was in the formation in them, yet in moſt of them, it was not compleatly formed, nor brought forth, but as it were in the Womb, and under ground, for the bringing it forth into ſuch manifeſtation as therein with open Face to behold the glory of the Lord belonged to the more Goſpel-times that were to come in the latter days; I call them, the more Goſpel-times, becauſe there hath been no Age, nor Generation, but hath had ſomewhat of the Goſpel, and new Covenant-diſpenſation in it, even the darkeſt time; only it hath been in ſome Ages more manifeſt than in others: ſo that under the Law, and firſt Covenant-diſpenſation, the Goſpel was much hid; and what the people knew, or felt of the glory of the Goſpel, as to the General, it was through the vail of Tipes and Shadows; though it might be otherwiſe as to ſome who had given them of the Lord, even under the very times of the Law to behold with open Face the very ſame glory of the Lord, which the Saints attained unto in the more Evangelical times; but that was by a ſpecial priviledge and diſpenſation.

And now ſeeing the glory of the Lord, doth ſo openly appear, and is ſo immediately manifeſted unto the Saints, in the Divine Seed and Birth, in which alſo they can know his Mind and Will in any thing he pleaſes to Reveal in them

them after this manner; therefore have the other manners by outward Apparitions much ceased; nor are they at all needful to continue; yet we dare not so limit the Lord, as to say, he never shall so appear to any, for he may if he please; but it is a thing that we will neither desire, nor expect: his Inward appearance and manifestation in the Seed being that, which doth abundantly satisfy these, who are come thus to know him, and converse with him.

Now albeit (as it hath been said) that none are partakers of that *Immediate Revelation*; which giveth as with open Face to behold the glory of the Lord in the light of his Countenance, and in the manifestation of his love, joy, peace, friendship, and Fatherly favour: but these who have attained unto the birth that is from above of the immortal and incorruptible Seed, yet there is a *Revelation*, and that *Immediate*, in the very seed given forth from God, unto these, who are not yet born of that seed even unto all in a day, whereby they may attain unto that state of being born of it, which is the Revelation of the Wrath and displeasure of God against them in the unbegotten state, as therein, being Children of Wrath, and a most manifest demonstration of his Anger and righteous judgment, which worketh in them as fire to devour the adversary: and though it be revealed without any mercy unto the evil, & unrighteous birth, to which no mercy belongs but Judgment and Wrath, yet the mind, or soul of man, is capable of the Mercy,

and the mercy goeth forth in the judgment, to qualify and mitigate it, ſo that the ſoul may be able to endure it. And were it not becauſe of the Mercy that is mixed with the Judgment, no wicked unconverted man could be Saved or Converted; for the judgment that goeth forth without mercy, hath the ſame operation againſt the Soul, who is clothed with the evil birth as againſt the birth it ſelf, and that is only to Puniſh, to Torment, to execute Vengeance, and to Plague, and miniſter Wrath, Tribulation, Sorrow, and Anguiſh, which tendeth unto no Repantance, and ſoftning of Heart, nor unto any ſeperation betwixt the ſoul and it, ſo as to ſlay the Birth, and ſave the Soul. (And thus it is with the fallen Angels, and the ſouls of the Damned, and all thoſe whoſe day of Viſitation is over:) for this effect hath only the mercy in the judgment, which worketh to ſoften, to melt, to bow and ſubject the ſoul in true Humility unto the Lord, and beget in it a true willingneſs and ſatisfaction, to come under the judgment, and drink this bitter Cup, and be baptized with this fire-Baptiſm, to the end it may be delivered from the bondage of Corruption, which is the body of ſin and death, and may be fitted to put on the New Man, the birth from Above, of the Incorruptible Seed, in which only it can injoy, and have fellowſhip with God, in the Love, the Peace, the Joy, that is unſpeakable and full of Glory, and paſt all underſtanding.

And

And whereas the Mercy goeth forth in the Judgement, towards man in the fallen ſtate to recover and convert him, there is alſo ſome ſecret manifeſtation thereof unto him, and of the love, compaſſion, bowels, and good Will of God, that is towards him; which is neceſſary to be held forth, as a foundation and ground of his Faith and Hope, that God will be merciful unto him, if he but come under the Judgement, and permit it in him, to have its operation of purging and refining. Yet becauſe in the unconverted ſtate, he is only a child of Wrath, and not at all a child of Love, but only in a capacity to become a child or veſſel of the Love and Mercy of God; therefore doth the Wrath moſt appear, and manifeſt it ſelf in him; and the mercy and love, as a little Seed is ſhut up as within the Wrath and the Judgement, which ſendeth forth (after ſome wonderfully ſecret conveyance) ſome manifeſtation of it ſelf there-through, which the ſoul is capable to know as at a diſtance, and through the judgement and wrath; ſo that as the Lord remembreth mercy, unto loſt man, in the midſt of wrath, the poor ſoul can look at the mercy, and diſcover it in the midſt of the Wrath; but it is ſo manifeſted, that it begetteth in the heart a moſt infallible Conviction, that the mercy and love, which it diſcovereth, as at a diſtance, and within the Wrath, cannot at all be enjoyed, and had fellowſhip with, as in it ſelf, and in ſuch

an immediate manner, as the Saints witneſs untill the Wrath, and the Judgment be paſſed through. This fiery Wall muſt be climbed, this Sea muſt be ſwimmed over, this Gulf muſt be ſhot, before this immediate manifeſtation and enjoyment of the mercy and love of God, can be reached unto, which is the Heavenly prize, the City of refuge, the Land of reſt and peace, on the other ſide of the Lake or Gulf; and this manifeſtation of the mercy and love of God, ſhining forth as within the Vail of the judgment and condemnation, is the Goſpel or glad tydings that is preached in every Creature; that is to ſay, in every man and woman, under Heaven, which doth occaſion true joy and gladneſs of heart, in man and woman to ariſe after a ſort, becauſe of the Mercy, Love, Peace, and good will of God, though not attained in the birth that is from Above yet attainable.

This is that Ark of the Covenant, and the Mercy Seat, that is hid in the Holy of Holies, within the Vail where the Gentile or the Stranger cannot enter; nor can any, whileſt the firſt Tabernacle ſtandeth, and the Vail is not done away, yet the glory thereof ſhineth forth through the Vail as a light in a dark place.

And this is it which makes the miniſtration of Death and Condemnation ſo glorious and acceptable unto the Soul, becauſe it diſcovereth, though darkly, and as in great obſcurity, the miniſtration of life and juſtification within it, as attainable,

tainable, and to be attained, after the other is passed through: And thus it may appear, how great a difference there is, in the very kind betwixt the *Immediate Revelation*; that the Saints, & Begotten of God, are capable of, and do enjoy; and the *Immediate Revelation* that the wicked & unbegotten are capable and partakers of. For the begotten know and enjoy the love and mercy of God Immediately, feel, taste, and savour it. The unbegotten, have an *Immediate Revelation* of the wrath and judgment, but not of the love and mercy; for the love and the mercy is only revealed in them mediately through the Wrath, and the Judgment; that is to say, the Wrath and the Judgment intervening, and coming betwixt. And that the mercy and love of God, is only so hiddenly, remotely, and darkly to be known unto the Soul, in the Unbegotten state, is not only because of the Judgment and Wrath of God, intervening, (which hindereth it to break forth in the brightness of manifestation, as it doth in the Saints) untill it be quenched; but also because of the impotency and inability of the soul, in that state to apprehend it, for that it is all over vailed with the Evil and Unrighteous Birth; and though within this birth it hath the true inward man, which is capable to hear, see, taste of God, and converse with him in the Love immediately, were he but quickned and made alive; yet in the Fallen state, this true inward man is dead, his Ear is deafned, his Eye blin-

ded, his Mouth ſhut, his Tongue bound, and ſo alſo his Hands and his Feet, through the Unrighteous Birth that is in the Dominion; therefore man in this ſtate, becauſe of this vail of darkneſs, which deadneth and blindeth, cannot enjoy the Mercy and Love of God, nor know it Immediately: Yea, even when the Mercy and Love ſhineth through the Wrath, and the Judgment, and alſo peirceth through the Birth of Unrighteouſneſs, to reach unto the true inward Man, ſhut up in Death, to Redeem this lawful Captive, and bring this Priſoner out of the Pit, to unſtop the deaf Ear, and enlighten the blind Eye; the Evil birth doth often hinder, and quench, and drive back the manifeſtation, and drowneth or ſwalloweth it up, that the Soul cannot take hold of it, ſo as to have it, as an abiding and permanent object on its veiw, or obſervation; but it appeareth as on a ſudden, like a flaſh of Lightning in a dark night; and ſuddenly, again diſappeareth; or like unto the ſpark or glance caſt-by the fire ſtruck out of a flint-ſtone in the dark; for the darkneſs through which it ſhineth, after its being a little divided and diſcloſed, doth again cloſe, and driveth it inwards again into its center; and ſuddenly again it appeareth, and ſuddenly again it diſappeareth, becauſe of the contrariety and ſtriſe, that is betwixt it and the darkneſs. Now that in which the flaſh, ſpark or glance of the Love and Mercy of God is apprehended, is not the Natural man, which

is

is utterly incapable thereof; but the dead ſpiritual Man, that is a little revived through the living touch and manifeſtation.

But the Judgement and Wrath of God that is reavealed as a flaming fire, is more able to grapple and fight with the darkneſs, and can keep its place longeſt in the heart, in this ſtate; yea, it is the Judgement, which is firſt brought forth into victory over Tranſgreſſion, and the Prince of it; and then the Mercy ſhineth forth, in great ſweetneſs, beauty, brightneſs, and majeſty; and rejoyceth over the Judgement, and turneth its ſeverity and rigor into the greateſt Meekneſs and Gentleneſs after all the contrary is expelled, wrought out and deſtroyed; and then doth the light of the Glory of God ſhine in an unſpeakable brightneſs, in the Purified Soul, as a permanent and abiding Object, ſo as to dwell and tabernacle therein, to reſt upon the ſoul, and abide in it; and there the Kingdome of Righteouſneſs, Peace and Joy is witneſſed, to be of an everlaſting and unchangeable continuance, and the Glory of the Lord, ſo to be ariſen, as it goeth down no more: This is the day that hath no night, that is endleſſe and everlaſting.

5. *Fifthly*, By Immediate Revelation, its being of neceſſary continuance in the true Church, or among the true Saints, we underſtand not only immediate ſupernatural operations, and influences of the Spirit of God in and upon the mind

and

and understanding of man, which the School-men call Revelations *ex parte subjecti*, *i. e.* upon the part of the subject, to assist and inable or elevate the minde, to know and understand Savingly; but also such inward manifestations and appearances, and illuminations and influences as are the very immediate Objects of our mind, which hath real sensations and feelings of them, as aforesaid, in themselves, without the need of words, or any other thing by way of Object to represent them, which the School-men call Revelations *ex parte objecti*, *i. e.* upon the part of the Object. So that a real Object, or Objects, are immediately by the Lord set before the mind of man, which he seeth and perceiveth, when they are presented, and when not, as my outward eye seeth when it is light, or dark; or what is presented in the light, and when it is presented; and when it is taken away out of my sight. That which is given from God's Spirit unto mans mind, upon the part of the subject, by way of an help or assistance to enable it to know, and understand the things of God, as they are presented under, in, or by, or through the Scriptures, the School-men call it *medium incognitum assentiendi* an unknown midst of knowing or assenting, it helpes me to know, but I know not it self, in it self, it is not the very Object (say they) of my knowledge: and if it be not the very immediate Object of my knowledge, it is not known, but a hid unknown thing; and

so

ſo according to them, the help of God's Spirit, his influence, his concurrence, and co-operation, his motion, and præmotion, his lightnings and quicknings, and breathings, and all his other communications and workings and works in mans mind, are things wholy ſealed, hid, ſhut up, vailed from, and unknown to the mind in whom they are; it hath no immediate feeling or perception of them, or immediate knowledge of them, more than a tree that grows in the field, and is influenced with the light and warmth of the Sun, and watered with the rain and dew from Heaven; but the tree, having only the life of vegetation, but not the life of ſenſation, knows not, what influenceth, or watereth it; ſees not that glorious Heavens that ſo bountifully powreth down its influences on it, nor hath it any ſenſible taſte or reliſh of the water that falls on it, and which it drinks in, for its nouriſhment; and ſo knows not (to ſpeak properly) when it is watered, and when not, when the Sun goes down, and when it riſes.

Thus it is with the Saints according to the School-men and National teachers, who becauſe they want the Spiritual ſenſes themſelves, therefore they deny that the things of God as aforeſaid are Objective, that is to ſay ſenſible, or perceiveable, in themſelves.

Hence it is, that in the Ignorance, Blindneſs, and Inſenſibleneſs of their minds, they Query us ſo much: How know you that you have the Spirit

Spirit of God? how know you, when he moves you, to Speak, Pray, or give Thanks? how know you that that refreſhment, and joy and comfort, which you ſay, is given you from the Spirit, is true, and not a deluſion of Sathan? And when we Anſwer, that we know the Spirit of the Lord in his Shinings, Warmings, Quickenings, Waterings, and Refreſhings, from and by Himſelf, and his own Immediate Manifeſtation in our Hearts, Minds and Spirits; which have a Seeing, Hearing, Smelling, Taſting and Feelling of him, in the Divine Seed and Birth, which have all theſe ſenſations in it, that are Infallible, whereby we know that it is He, and not Another, the Spiritual Sences can diſcern betwixt Good and Evil, both in Root and Branch, Fountain and Streams, Principle and Action, the Good Spirit from the Evil, and the influence and work of the Good, from the influence and work of the Evil, as the natural Eye can deſcern betwixt Light and darkneſs, White and Black, or the Natural Ear betwixt Sounds pleaſant and unpleaſant; or the Natural Taſt betwixt ſweet and bitter, or the Feeling betwixt hard and ſoft, rough and ſmooth.

And as all the natural ſences are infallible, and cannot erre, when the Organ is ſound, and the medium fit and ſuitable, and the Object duly propoſed; ſo is it, as touching the Spiritual ſences, which are alſo infallible, touching their Objects when they are duly propoſed, through a

fit

fit medium, upon, or unto a ſound organ.

Now the Organ in the divine Seed and birth, aforeſaid; which if nothing of the Evil and contrary Nature lye too near to hurt it, will do its office, and diſcover the things propoſed moſt clearly and diſtinctly; the medium or midſt, is that pure heavenly Air, Breath, or Spirit, which proceedeth from the Lord, in which his pure Light ſhines forth into a moſt perfect manifeſtation of what is propoſed; wherein alſo the pure Heavenly and divine voice or ſound of the Spirit of God, (which doth wonderfully and unſpeakably refreſh, quicken and comfort,) is formed, and conveyed into the Spiritual Ear, and all the Objects, whither of the Spiritual ſight, or Hearing, or Taſting, or Feeling, or Smelling, are propoſed and preſented by the Lord Himſelf, in the Seed, who is alſo the moſt Noble and Glorious Object, and doth give an objective manifeſtation of himſelf, to be Seen, Heard, and Taſted of, in ſuch a manner, as is inutterable, and never entred into mans heart to conceive, but God hath revealed it unto us by his Spirit.

Now theſe, who deny Objective manifeſtations, revelations and propoſals, will not receive this Anſwer; nor can they, ſo long as they abide in their Opinion; which is, that theſe things aforeſaid are not Objective in themſelves, and ſo are not Senſible, or Feelable; nor can men have a Feeling, or Taſting of them, but there

are

are ſome among the people who are aſhamed of this anſwer of the Prieſts, and affirm againſt them with us, that the Power, Vertue, Spirit, Light and Life of God, may be Seen, Felt, Reliſhed and Taſted of in it Self, no leſs than the natural vertue of natural things; as of Spices, Flowers, Oyntments, Wine and Bread, Light and Warmth can be Felt and Deſcerned to the Natural ſences.

Now if any grant, that the things aforeſaid, and the divine power, Vertue, Light, Life, and Spirit of God, can in it ſelf be felt, and taſted of, that it is ſenſible by or unto the ſpirtual Mind, ſuch muſt alſo grant, that it is objective, for becauſe it is objective, therefore it is ſenſible, or may be felt, as becauſe outward light and colours are objective, therefore they are viſible, or I can ſee them, and becauſe an outward ſound is objective, therefore it is audible, and I can hear it; and ſo of the reſt, for what ever is objective, is ſenſible, and whatever is ſenſible, feelable, or perceiveable in it ſelf, is objective; but what is not objective is not feelable, cannot be Felt, Taſted, Savoured.

And ſo, if the Lord himſelf be not Objectively manifeſt in us, He cannot be ſeen, nor heard, nor taſted, nor felt, and thus it is according to the School-men and national-teachers Doctrine, who generally being men void of all ſence and feeling of God, have in the blindneſs of their minds, and in the wiſdom from below, that is carnal earthly and diviliſh, framed and invented this perverſe doctrine

for

for their own gains and ends, that all seeing, and hearing of God himself, or immediate Converse with him, by objective Manifestations, is not a thing to be expected, as being ceased, and never given as a general priviledge unto the Saints; but only unto some particular persons by way of special priviledge, and extraordinary, and some who have both seen and tasted the things of God in themselves, in some smal measure, have been staggered, through their leaning more unto the false Doctrine of their teachers in this thing, than unto their own felt and known experience, whereby (I am perswaded) some, contrary to what they have seen, heard, tasted and felt from the presence and appearance of God in themselves, have denyed objective Immediate Revelation, and used that distinction with others, of subjective or effective, and objective Revelations, affirming the effective, and subjective only to remain, but deny-ing the objective.

This distinction I find, not only used by *Robert Baron*, an Episcopal man, who some years ago professed to teach Theologie, in the City of *Aberdeen*, who in his Book intituled *Apodixis Catholica de formali objecto fidei*, treats of it at large, and calls the Revelation, *ex parte subjecti, medium incognitum*, as aforesaid, but that *ex parte objecti, medium cognitum*, a known midst, Tract. 9. Auth. Dup. puncto 2. num. 14. 15. and p. 6. num. 5. 6. But also I find it made use off by *George Gillespie* a man famous in the Presbyterian way, in his book of *Miscellanies*, cap. 21. pag. 261. And the National Teachers

Teachers to day, both Episcopal and Presbyterial much use it, affirming all Objective Manifestations of the very truths of the Gospel, and essentials of Religion to be ceased; and no other way to be objectively Revealed, but by the Scriptures outward Testimony; so that, but as a man bears such and such words of Scripture in his minde, and is exercised in the thinking, meditating, and turning them over and over in his minde, at such and such times he only hath the actual knowledge of God: but if he should come to such a stilness and silence of minde, as not to think upon Scripture words, and turn them over in his mind; or not to have the eye of his understanding fixed upon them, in that time, he should have no actual knowledge of God, or any of the things of his Kingdom; because they are the alone Objective Manifestions of the things of God, and of Christ: so if they be out of view, they can know nothing actually; as when the Object is removed out of my sight, I cannot see it: and if it be removed out of the view, of my mind, I cannot remember it.

We on the contrary affirm, and I affirm it from the manifold and blessed experience given me thereof from God; and many are witnesses with me in this matter, to the stopping the mouths of all gainsayers, that God himself, his Power, Vertue, Light, Life and Spirit, his Truth, his Goodness, Holyness, Righteousness, his beauty and Glory is present in us by way of Object, is Objectively Manifest; so that he can be heard,

seen

ſeen, taſted and felt, if all Scripture Words were out of our preſent remembrance: ſo that, if we had not one Scripture-expreſſion in our veiw, to mind it, or turn it up and down in our minds, we could feel and enjoy the Lord, and have fellowſhip with him, whoſe Eternal life, vertue and power is preſent, as a moſt glorious Object in us; ſo that if we retain this Object, God in our knowledge, in our mind, in our feeling, in the ſeed and birth of his own ſowing and begetting in us, and all words ſhould be let paſs, ſo as not at that time to mind them, we ſhould have, and often have had a true knowledg, and enjoyment of God, even beyond what ever any Words could contribute unto us; yet we deſpiſe not words, nay, we dearly eſteem and value them as a ſweet and pretious teſtimony, of the eternal life, from which they came; but then only do we feel and find the ſweetneſs and comfort of them, when the ſame eternal life, which firſt breathed them forth, doth either again breath or ſpeak them forth in us; or ſendeth forth of his living and powerful influences into them, as they have a place in our minds, or memories, which when that life withdraws its influences from them, though they remain in our minds, they are but as an empty Veſſel, which we cannot make uſe of for our refreſhment, till the life again open, and ſend forth of its living ſtreams into them, ſo, but as the life influenceth them, we lay them by, but

of our very thoughts, for we find it to hurt and weaken and deaden us, to think any thoughts, even from the Scriptures, but as the life and ſpirit of God influenceth and concurreth; ſo that we ſtill are for putting the Scripture in ſuch a cloſe conjunction, with the life and ſpirit from which they came; that we may not, nor dare not make uſe of the Scripture, but in the life and ſpirit, as that opens, and influenceth; ſo that we are not for ſeparating the letter, from the ſpirit, or the words from the Word and Life, but for conjoyning them; theſe only ſeparate the Letter or the Words of the Spirit, from the Spirit, who make uſe of them, ſo as to think, or ſpeak them otherwiſe than in the openings and influencings, breathings, and living Communications of the Spirit, who think or ſpeak the Spirits words, not in the Spirit of the Lord, but in their own ſpirit, which we dare not, nor ought not to do; and if at any time we do it, we find our ſelves rebuked and chaſtiſed by the Lord for it.

But now though we limit, bind up, and tye the Words of the Scripture, unto the Spirit, ſo as not to uſe them, but in and by the Spirit; yet we may not bind up, limit, tye and confine the ſpirit, within ſuch narrow bounds, as the Scripture Words; nay, nor within any words whatſoever, ſo as if we could not enjoy the ſpirit of the Lord, nor feel, nor taſte, nor ſavour of his Divine power and vertue; but in or by words, for the power and Vertue of Gods Spirit can be

felt,

felt, savoured and tasted in it self, without all words; and depends not on words, in order to its being tasted & felt, more than Spices, Perfumes, or Oyntments depends on words to make them to be felt, smelled or savoured; so that the Manifestation of the sweetness, and sweet savour of the life and spirit, depends on no Words; but the Manifestation of the words depends on the Spirit, which have no glory nor sweetness, nor refreshment, but what the Spirit makes manifest in them, through his shinings, breathings, quicknings, and living Communications.

6. *Sixthly*, And whereas a great part of the Controversie, betwixt our Adversaries and us, touching this matter of *Immediate Revelation*, doth relate unto that of infallibility; they affirming, that none in these our days are led, assisted and guided, in what they think, speak, write, or do, by an Infallible Spirit, so as that the spirit is to be trusted, or leaned unto, in his own inward Manifestation, alone, and without any outward testimony; if there were no outward, to stand by it; or where the outward is, yet to prefer the inward unto it, as more evident and manifest unto us in whom it is given, I find it with me, in a few words to open this also, and state the Controversie touching this thing of Infallibility.

Now, when we affirm that we are Taught and led Infallibly, and think, speak, write, or do Infallibly, we understand it not promiscuously,

and in that Latitude; as if in every thing, whether we Act in the Spirit of the Lord, or not in his Spirit, but in our own, we did act, think, speak, or write infallibly: nor do we affirm, that there is such a close and near conjunction, as yet made up betwixt the Spirit of the Lord and us; as if in nothing we could act, in a disjunction from the spirit, but should find such a powerful constraint, and bounding of our spirits in all things whatsoever, within the leadings, and assistings of the Spirit of God, that we could not act or do things alone, in our own spirit, yea and in a wrong spirit; for we do freely acknowledge, that such is our state and condition, as we are capable to run out, and both think, speak, write, and do things, that are not only not Infallible, but may be wrong and false; yea, whatever we do in our own spirit, in a disjunction from the manifestation, and co-operation and assistance of Gods Spirit, we ought to suspect it, and judg it fallible, and so not at all to lean to it in more, or less; but this we say, whatever we think, speak, write, or do, in the Spirit of God his immediate manifestation, and co-operation in us, as we are found in conjunction therewith, is Infallible; and what the seed and birth of God in us judgeth, or discerneth, or doeth, that is ever Infallible; the Eye of the Seed always seeth Infallibly, its Ear always heareth Infallibly, its Hand always acteth Infallibly, its Foot treadeth every step of its way Infallible; and if we see, hear,

hear, act, and walk in it, and with it, we are so far, and no farther Infallible, so that this Infallibility as it relates unto the Seed, Birth and Spirit of God, is absolute; but as it relates unto us is limited and conditional, and is rather a possibility, of not being deceived, than an impossibility of being deceived. And it is the gross and woful ignorance of people, touching the Nature of this Divine Seed and Birth, and its sensations which it giveth unto man of Divine things, that occasions them to think infallibility, such an impossible thing; for they are so sunk down into the natural principles of the animal and humane life, that they apprehend not a higher principle to be in the very Saints, as a substantial living birth giving unto that mind which is Cloathed with it, true and real sensations of divine and spiritual Objects; and seeing they know no other Principles but the two inferior, one animal, or brutal; and the other humane, or natural to man, as a man, which cannot reach to divine and supernatural things as in themselves, it is no wonder they account infallibility such a hard and impossible thing: but if they did once apprehend or conceive ought of this Birth, as a substantial Principle, giving unto man as real sensations and feelings of Divine and supernatural things, as the outward substantial natural Birth giveth him of outward things, or as the principle of his own natural understanding giveth him an infallible natural knowledg of things na-

turally intelligible, whereof there are many instances in the Sciences of the Mathematicks and Metaphysicks so called, they could the more easily at least be convinced of this thing of infallibility, that such had an infallible knowledg of God, and his requirings, and leadings, and the things of his Kingdom, who have attained unto this Divine substantial supernatural Birth, to see, taste, and feel Divine, and supernatural Objects therein: for if the Animal Principle be Infallible, in respect of its Object, which it sees, hears, smels, tastes, and feels, and if the humane Principle, or natural understanding be Infallible in respect of its Objects, as in the Sciences aforesaid, which is by all acknowledged, then it could not be denyed, but that the Divine and supernatural Birth and Principle, which giveth unto mans mind by way of Organ, as of seeing, hearing, tasting, *&c.* the spiritual and supernatural knowledg of spiritual and supernatural Objects, is no less, if not more infallible, at least more evident in respect of its Objects: but this is the loss, they conceive not aright of this Seed and Birth, nor do they acknowledg any other operations in the mind of man, touching God and spiritual things, but what are meer mental abstractions, but deny all spiritual sensations of spiritual Objects, properly so called; for this were to acknowledg immediate objective Revelations, which they so much oppose and contradict.

7 *Seventhly*, I find another great mistake among

mong our Adverſaries in this matter touching Immediate Revelation, and the teachings of Gods Spirit, as if thereby we did underſtand ſuch a diſpenſation, as excludes, and ſhuts out the Service, and uſefulneſs of all means, and inſtruments whatſoever, whether Books or Men. Now for the removing of this prejudice, and clearing us in this matter, I find it in my heart, to add ſomewhat to this purpoſe. It is not the uſefulneſs of outward means, that our teſtimony is againſt, but ſuch an abſolute indiſpenſible neceſſity of them, as if without them, no knowledge of God, nor fellowſhip with him could be had: Indeed we have often known, and do know the uſefulneſs of means or inſtruments, and have found much comfort through them, and there is a real ſuitableneſs, and aptneſs in means to be ſerviceable in conveying the influences and communications of the life and ſpirit of God into our boſomes, which he poureth forth through them into us, at times, when he pleaſeth, and makes them as conduit-pipes to tranſmit them, unto thoſe to whom they are given: theſe are the golden pipes, which convey the golden oyl, mentioned in *Zechary*. And we are perſwaded of it, that it is a great offence againſt God, for any of never ſo high attainment on earth, though come to poſſeſs never ſo near and immediate fellowſhip with the Lord, to ſlight and reject the ſervice of any means, though never ſo mean or ſmall, which the Lord appointeth unto them; for the Lord will be abſolute, and ſoveraign, and free in the communications of him-

ſelf, his life, power, will and council unto men, ſo as to diſpenſe theſe his heavenly bleſſings unto them, either with means, & through them, or without them according to his good pleaſure; and we find that ſomtimes he uſeth outward means, and ſometimes he uſeth them not, but conveyeth unto us, from and through his own Seed and Birth in us, the living manifeſtations and communications of his life, will and council, many, yea moſt times without all means, or inſtruments from without; for moſt times, we are left alone as to inſtruments or means without us; but as we abide faithful with God, he abideth with us alwayes, and we are never left alone as to him; for in him we live, move, and have our being, even as to our ſpiritual life, which can no more ſubſiſt without his living communications & in-breathings, or inſpirations, than our natural life can ſubſiſt without Air. The benefit that the Lords people find in one another, as inſtruments unto one another for good, for their mutual refreſhment, quickning, ſtrengthning, and edification, makes their very outward fellowſhip and meeting together very acceptable and deſireable, when it may be had in the will of the Lord, yea fellowſhip with the Saints is the next deſirable thing unto fellowſhip with God. Wherefore we cannot but acknowledge a great uſefulneſs in inſtruments from without, but we may not overvalue them, ſo as to ſet them up in Gods Room, as if we could not live without them; the Lord himſelf is become the life of his people, he is in them, (in that which is of his own ſowing, planting

ing, and begetting in them) an everlasting fountain, and well-spring of life and refreshment, opening, and shutting according to his good pleasure, and communicating unto man of himself, through his own seed and Birth; sometime through the Seed in a mans own Vessel, and sometime through the Seed in an other mans Vessel: so that the seed, and Birth of life it self, in the Vessel, is the greatest, and most principal, and absolutely necessary means and instrument of Conveying life unto man; and the Vessel at best is but the secondary, and subordinate means or instrument, which can do nothing, but as the life opens in the seed, and conveyes its streams and influences through it. Now here is Wisdome (which only the Lord giveth) to know the true means, and instruments, (for many things are called means that are not so) and these only are the true means, which are of the Lord, his choosing, and fitting, as also to know when they are serviceable; and that is only when he useth them, and causeth his eternal life to spring forth, and break through them: they are but as Vessels, and conduits which can conveigh nó liquor, nor water, but such as is poured forth into them; nor may they conveigh, but what is given to them to spare, as the overflowings of their own cup; and it is to no purpose, not doth it any good but hurt, and is Idolatry for any man to run to use the means, though it be of Gods own choosing and fitting, when the Lord doth not use it, appeareth not in it, poureth not forth in it, of his living streams: It is even as if

an hungry man ſhould ſit down at a covered table that has no meat ſet on, or as a thirſty man ſhould put an empty flaggon, or cup, or conduit to his head, which filleth his Belly with Wind, inſtead of Drink, if he ſuck at it: now when the Lord appeareth in any means or inſtrument, and ſhineth through it, ſendeth forth of his living communications, through it unto others; for ſuch a way of communication, though it be through a means, yet this hinders it not in a true ſence, to be Immediate; becauſe the means here is tranſmitting, and not intermitting; and the tranſmitting means hinders not the immediateneſs of the communication, but only the intermitting; as when Light, Sounds, and ſhapes of viſible things come to our Eye, through, and by the means of the air, &c.

This hinders not our viſion to be immediate; and ſo if the Light, and Life of God, ſhine through any meanes, or inſtruments unto us for our refreſhment, we receive it no leſs immediately, then if we had it without all outward means whatſoever: but theſe who Miniſter not immediately from the immediate Communication of life in their own hearts, are no true means, can do us no good, for they cannot Miniſter, and tranſmit the Communications of life, who have it not in themſelves: ſuch are but wells without water, and clouds without rain.

The Second Part,

Containing the Arguments for Immediate Revelation, and God his speaking in Man by the Word, proceeding immediately from his own mouth, &c.

THis being the main, and chief principle (together with that other, that Jesus Christ the Light of the world, doth enlighten every man that cometh into the world, according to *John* 1. 9. Whereby man heeding this manifestation of Light that comes from him, and following it in its drawings, movings, and requirings, and giving up to be led thereby he may come into the true, and saving knowledge of God, and of his Son, and Holy Spirit) not only professed but witnessed, and possessed by us the people of the Lord, in derision called *Quakers*, wherein we differ, as from the many Religions, and professions abroad, so from that which is professed by the people of these three Nations, and generally from all the so called protestant reformed Churches, and professors, and teachers, as they stand at this day (though the primitive Protestants in some measure owned it) and they all of them (but more especially the Teachers,

ers, and Miniſters, and Biſhops ſo called) ſo ſtifly, and furiouſly oppoſing it, and the Aſſertors, and Witneſſes thereof, to the ſtirring up of the Rulers, and Powers of the Earth to Perſecute them, with Priſoning, Baniſhment, and other cruel Uſages, and ſpoyling of their Goods; and the people through the inſtigation of their Teachers, who in many things report falſely of us, & not only cruelly mock, & revile us; but many of them fall a beating and buffetting of us for the Truths ſake; In love therefore, and compaſſion to their Souls, and in the fear, and will of the Lord, I am drawn to give my Teſtimony concerning this, and to hold forth to the People, the Truth and neceſſity of this, demonſtrating it (ſo far forth as words may be ſerviceable thereto) according to the meaſure of knowledge I have received from the Lord concerning this thing: That our Perſecutors (ſuch of them who through the Ignorance that is in them Oppoſe us) being informed, and Convinced of this Truth, by the Light of Chriſt which ſhineth in their Conſciences (in the darkneſs) which will not Fail to teſtifie and Witneſs to the truth of my Teſtimony herein, may Ceaſe any further Cruel uſing of us, leſt they be found fighters againſt God, and Cauſe the innocent to ſuffer, which the Righteous judge of the world will not ſuffer to paſs Unrevenged, and for the ſake of the poor people of this Nation (poor indeed for want of the knowledge of the Unſearchable riches of Chriſt) who are as loſt ſheep going aſtray upon the barren Mountains, whether their

Shepherds

Shepherds have driven them in this cloudy dark day, or rather night of thick Ægyptian darkneſs, where with they are ſo blinded in their minds, that they are paſt feeling of God, his heavenly Power, and Vertue, the only true food of their Souls, the only true Paſture, and fold of Reſt, their reſting place, which the moſt of them never knew, and ſuch who at any time, have known any thing of it, have forgotten it.

Oh what a Letharge has overtaken them, who have ſo long, and ſo much profeſſed the Name of Jeſus Chriſt, among whom there have been ſome, who in ſome meaſure ſometime a day could feelingly and experimentally ſpeak of what God had done in their Souls, what Chriſt had wrought in them, Could tell of Sweet hours of fellowſhip, and communion with him, his coming into their Souls, and ſupping with them, and they with him: his Revealing the hid, inviſible, Incomprehenſible (inconceivable to the natural underſtanding) Glory of his Love, and ſhedding it abroad in their ſouls, ſpeaking in them, words of Life, words of Power, Living words, Spirit, and life, inutterable, impoſſible to be expreſſed; ſpeaking as never man ſpoke, or could ſpeak: Could they have any ſatisfaction but in his preſence? his life giving Countenance? And in the Voice of their Beloved. Could it content them to hear man ſpeak, when their Beloved ſpoke not?

Was it not a burden unto them to hear or read what God had wrought in them? but as the living

living voice of the Beloved of their ſouls did accompany, and witneſs afreſh theſe things in them, cauſing their hearts to burn and earn within them, he opening in them the Scriptures, openeth their Underſtandings? How did their hearts burn with Coles of Love kindled at the Fountain, God who is Love? How did their hearts leap for joy, at the ſound of his Voice? How were their Bowels moved in them, when he ſpoke? How did the handles of the lock drop with ſweet ſmelling Myrrhe? When they roſe up to open to their Beloved, how could they diſcern, when he ſpoke? It is the Voice of my Beloved (could they ſay) that ſpeaketh unto me, *Ariſe my Beloved, my fair one, and come away.*

Such and the like Experiences, as we read, that the people of the Lord witneſſed in the Scriptures; ſo could ſome who have lived in this Nation, and perhaps ſome yet living witneſs the ſame alſo, and could have ſaid Amen to the Truth of all theſe things: But alas, alas, into what a dead ſleep, and lethargy, are they fallen, which has ſo ſtupified and benummed them, that they are become paſt feelling of theſe ſweet Experiences? How has the thick darkneſs, whereinto they are fallen, and are ſunk, ſo choked them, and quite wiped out the true remembrance of theſe things? they have ſo forgot them, as if they had never known them; and now they are turned with the ſons of *Belial*, to mock at theſe things; calling them Fancy, Deluſion, Imagination, Melancholy, ſome Hypochondriack

ack humor, a ſpirit of Witchery and Deluſion; and to perſecute them who witneſs this bleſſed diſpenſation of Life and Glory, (though in a more ſteddy and fuller manner and meaſure) and to revile the Servants and Miniſters thereof, with the name of Deceivers, and falſe Prophets: Oh, oh, how have ye fallen from Heaven to Earth? How are ye ſunk into the Pit, wherein there is no water? How have ye loſt your Glory, turned your glory into ſhame, and followed after lying Vanities? How have ye ſuffered your ſelves to be lulled a ſleep in the Whores lap, with her bewitching Voice, who hath cut your Locks, wherein your ſtrength lay: and now it is departed from you, and the *Philiſtines* mock you, having put out your eyes, and you are become a hiſſing and reproach to day, and yet ye will not ceaſe to reproach; you are ſpoiled your ſelves, and yet ye will not ceaſe to ſpoil; the Enemy is getting his will of you, to the cauſing of you to ſhrink from your Cauſe; ye have loſt your ground, ye have thought ſhame of your cauſe: that which by you was called the Cauſe of God, the Covenant and Oath of God, the Work, and intereſt, and concernment of Jeſus Chriſt, ye have left it at your heels, and the moſt of you trampled on it, and now ye fret, and rage, becauſe ye are *provoked to jealouſie by a People that are no people*; poor and deſpiſeable in this World, but Rich, and Honourable with God, unto whom the Kingdom is given: it is taken from you, for that ye have not brought forth the fruits worthy of it; and it is given unto them, a Kingdom which

which is righteouſneſs, peace, and joy in the Holy Ghoſt and heavenly Kingdom, that cannot be ſhaken, wherein theſe deſpiſeable ones ſtand in the Lambs power, and reign in Victory, and dominion, in the midſt of their ſufferings as Kings and Princes unto God, over all the cruelty, and perſecution of their Oppoſers: and now ye are joyning iſſue with them againſt us, whom ye looked upon, and dealt with them as your Enemies, and called them the enemies of God, limbs of Antichriſt, Antichriſtian; ye have aſſociated with them, become one Body and Church with them, plead for their Miniſtry and Worſhip, that at leaſt, if it be not ſo good as ye would deſire, yet its lawful, and better than to want all; and ye go and hear ſuch men up and down the Land, whom ye know to have dealt perfidiouſly, and treacherouſly for their filthy lucres ſake, and ye are generally convinced that they are but time-ſervers, wicked and bad; ye are now openly and avowedly come to plead for a wicked Miniſtry, that ſuch who are natural men, and wicked, may be Miniſters of Chriſt, and ought to be heard, followed, and maintained; and ſuch whom the Lord has ſent forth to miniſter in the power of his life, and ſpirit, ye call Deluders, Fanaticks and the like.

Oh, oh, remember the day, call to mind the time when your Souls loathed ſuch Miniſters, and ye would travel many miles from one remote corner of the Nation to another, to hear a man who

who could ſpeak Lively to your Souls, in Demonſtration of the Spirit and of Power, then there was in you a meaſure of pure diſcerning, whereby ye could ſavour the Man of God, and diſtinguiſh the formal, dry, whithered, cold, and dead Preacher, from the Living; and all his painted fine good words could not deceive you; ye had then a Mouth, a Sence that could taſte words as meat; and ſuch ye would follow and hear, who could ſpeak from, and Miniſter of, the power and Spirit of Life; the Miniſters of the Letter, the dead formal Preacher, who cou'd chant and talk the Scripture-words, and ſteal from other mens lines, the good words made ready to their hands; ye could not away with, they were loathſome and burthenſome unto you; but now having loſt the diſcerning, theſe ye can follow, and maintain them. And ſuch, who deny them, ye call denyers of the Miniſters of Chriſt, a ſtanding Miniſtry; and yet when it was better with you than it is now, ye denyed them; and many a day cryed in good earneſt of your Souls to God, that he would remove them, and whip out of his houſe ſuch buyers, and ſellers, and purify, and purge the Sons of *Levi*: how cryed ye out, and breathed to the Lord for a Spiritual-Miniſtry, a Goſpel-Miniſtry, a Powerful Miniſtry? & now when its come, and coming, ye oppoſe it, and bend your force to keep it down: oh fooliſh people, & unthankful, do ye thus requite the Lord? return, return, from whence ye are fallen; repent and do your

first works, turn to the Lord the Fountain of living Waters; from whom ye have deeply revolted; ceaſe, ceaſe, *from the broken Ciſterns, ye have hewed out unto your ſelves*, drink no more at the pudled Waters, the dead Waters, which who ſo drinketh of dye; they are dead, becauſe not freſhly iſſuing and ſpringing from the Fountain of Life: if ye will return, come, and walk in the Light of the Lord with us, O houſe of *Jacob*.

O ye loſt ſcattered ſheep, who have been driven from the Fold of Reſt, the ſweet pleaſant green Paſture of your Souls, the ſtill running waters, the pure ſweet Chriſtiline River of Life, that iſſueth freſh in living ſtreams from the Fountain it ſelf. *Ho every one that Thirſteth come unto the Waters, and drink without Money and Price*, that your Souls may Live; for of a Truth, the Lord God has opened unto us the Fountain, a Vein of Life, a Well-ſpring of Life; a Well of living Water hath he *Revealed in us*, who have believed in his light, and Hearkned to his Voice, which cryed in our hearts many a day, ſaying in us, *Turn ye, turn ye, Why will ye die? turn ye at my reproof, and behold I will pour out my Spirit upon you*; This is the well of Living Water, the giſt of God, which who ſo drinketh of, will never any more drink, or thirſt to drink of theſe dead Waters; that is the good words, uttered from a dead killing Spirit, *the waters of the Whore on which ſhe ſits*, and holds forth this Cup of Fornications,

nications, unto Inhabitants of the Earth, whereby they are made drunk, bewitched and killed, *for her Lips drops as an Honey Comb, and her Mouth is ſmoother than Oyl*, but her end (the breath and ſpirit of her Mouth, from which the words proceed, and which accompanies them) *is bitter as Worm-wood, and ſharper than a two edged Sword*, Prov. 5. 2. and 3. to kill and deſtroy that of the Lords begetting, and ſtarving of it: But to the edifying, feeding and building up of the falſe Birth, *Babylons* brats, which are not to live, but to be ſtarved and dye: and *happy are they who taketh them and daſheth them againſt the Stones.*

And now I ſay, for your ſakes, O ye my kinſfolk according to the fleſh, *my little Siſter who hath no Breaſts*, ye ſcattred ſheep who have no paſture for your Souls, but that which feedeth Death, and maketh you live in the earthly corrupt Principle which is the Serpents meat, that if by any means I may provoke ſome of you, and be ſerviceable (as a means in the Lords hand, who am nothing of my ſelf) unto you; *that ye may return unto the Biſhop and ſhepherd of your Souls*, I am drawn in the tender love of God to write unto you concerning this Principle, to wit, *Jeſus Chriſt revealed and revealing in man*, God, and the things of his Kingdom, even theſe veins and paſſages of Life, which runs through Paradice the City of God, *whoſe ſtreams make glad every Inhabitant thereof*, who becauſe of this can

ſit and ſing, *God is our Refuge, we will not fear, though the Earth be removed and caſt into the midſt of the Sea*: God is known for a Refuge in her Palaces, ſhe is Beautiful for Scituation, the joy of the whole earth is and ſhall be Mount *Sion*, on the ſide of the North, the City of the great King; now it muſt be he alone even this great King, who muſt open an eye in you, by the Revelation of himſelf, whereby ye can behold this glorious Mountain of his Holineſs, on which his City *Jeruſalem* from above is built, where *a feaſt of fat things full of Marrow, of Wines on the Lees well refined*, is given to all who enter thereinto; the Vultures eye, the eye of the natural underſtanding, that eye which now ſeeth, cannot ſee it, and the path thereunto is ſhut from all living in the natural, earthly, and corrupt principle, and it muſt be the Light of Chriſt that can only open the true eye, to ſee this bleſſed Path of Life, which if ever ye know, it muſt be known alone by the *Immediate Revelation* and Manifeſtation of Chriſt in you.

And it were a great ſtep in its place for you to be convinced of this, that it muſt be ſo; And for this cauſe, this is written to the ſimple-hearted, who are willing to ſee, and love to know the truth; that ye being convinced by ſound Reaſon, and it being Demonſtrated to you, that there is ſuch a thing among the Lords people, and muſt be; and that there is no other way to know God, or the Miſteries of his Kingdom, but as this key

of

of Knowledg (which your Teachers take from you) *viz.* Jesus Christ revealed in you, opens them; then ye may be brought to wait for this glorious Dispensation, which many thousands can truly witness, is come, and I in my measure testify hereto, even *the Kingdom come, with Power and great Glory* (and more abundantly coming, in the Revelation and appearance of Jesus Christ the second time, unto salvation) and we are made to sing that Song, *Isay* 25. 9. *Lo this is our God, he is come, he is come, we have waited for him, he is cloathed with the Garments of Salvation, we will be glad and rejoyce in him. We will remember his Love more than Wine, Cant.* 1. And further, the usefulness of this Principle concerning *Immediate Revelation,* and the Spirit of Prophesy yet remaining, and to remain a Standing, Perpetual, Indispensible, Necessary Ordinance of God in the true Church, being demonstrated, will appear, seeing it is the Hinge and Foundation of all the other weighty differences, betwixt these of the National way and us: for this Principle being asserted and demonstrated to be of indispensible necessity, in the Church, and the grand and main Ordinance, the Foundation-Ordinance of all the other Ordinances so much cryed up in opposition to this, the Foundation of the True Church, Ministry, Worship, *&c.* Then will it appear, that those who deny, and manifestly oppose this Principle, and the assertors of it, whatever be their pretences, are no Church of Christ, but *Babylon*, and their Ministers;

niſters; no true Miniſters of Chriſt, but her Merchants, and their Worſhip no true Worſhip but Idolatry; and conſequently that our ſeparating from their Church, Miniſtry, and Worſhip, is juſtifiable, and we ought to ſeparate there-from as we would eſcape the Plagues that are to be poured forth, on *Babylon*, and all who ſeek to uphold her.

And now I proceed to the Arguments or Reaſons, tending to Demonſtrate what is aſſerted; and though the earthly Carnal mind, which ever accounted the Way and Wiſdom of God, fooliſhneſs, fancy, and madneſs; will account all that can be ſaid for it, light, frivolous, and inconſequential; yet I am aſſured of it, that it ſhall have weight with them, who have any true Nobility of underſtanding, and it ſhall reach to the ſeed and Principle of God in their Conſciences, and hereto I ſhall be made Manifeſt, and the Arguments brought ſhall be of force; for I have not fetched them from my own Wiſdom, neither has it taught me them, but in the meaſure of the Heavenly Wiſdom given me of God have I learned them; and though I cite Scripture, and make uſe of them in arguing this point, yet I can truly ſay it, I have not my knowledge there-from neither, ſhall I dare to uſe Scripture-words any further then the things by them declared in ſome meaſure are opened in my underſtanding, and interpreted unto me from that Spirit of Truth, which gave them forth: and this gives me a right to ſpeak and make uſe of them.

Argument I. There is no other way to God, but by the Revelation of his Son; he dwells in the Light Inacceſſible, which the mortal or natural underſtanding cannot approach unto; Clouds and Darkneſs are round about Him; He filled all things, but is apprehended by nothing, but that which cometh from Himſelf, is Begotten of Himſelf, and leadeth unto Himſelf; the eye of fleſh cannot ſee God, neither can it ſee any thing which is beyond its Sphear, the earthly can only apprehend the earthly, nothing can reach further than its proper Object, wherewith it is Bounded and Limited.

Now God is not the object of the eye of fleſh, (I do not mean the bodily eye, this is as uncapable hereof as that) the Carnal mind; the natural man, the eye, and underſtanding in man, which can judge of things earthly, and paſs a true judgement upon them; and have a certain infallible knowledge of them, in the Capacity it is placed in; and can be wiſe as to theſe things, and find out many Secret things in Nature; and Demonſtrate them ſufficiently to a mans underſtanding; yet this is Blind in reſpect of God, it cannot know him, with the True Knowledge; when it ſtretches it ſelf to know him, it is confounded and daſhed, more then if the bodily eye would ſet it ſelf to look upon the Sun; it is blinded with his beams, and yet it will be medling, and trying, and ſearching into this miſtery; but it cannot by ſearching, find out God, he dwells in an other principle than it can reach unto (and nothing can reach beyond

its principle) he Dwels in the Light, here is his Habitation, and therefore in the Light he can only be known, that can only reveal Him; and it is ſomewhat begot of the Light, the child of Light, which has its Element, its Habitation, its principle in the Light, which can ſee, and underſtand God and know him: this is that which Chriſt taught himſelf in the dayes of his fleſh, and is recorded in Scriptures, *No man knoweth the Father ſave the Son, and he to whom the Son reveals him*, *Matthew* 11. 27. Now if any ſhould object and ſay, he means an outward Revelation, a Mediate, not Immediate Revelation, this will be manifeſtly confuted by what is ſaid already, and is yet to be ſaid.

For that you call the outward or mediate Revelation, to wit, words ſpoken from without, though the beſt of words uttered from Chriſt in the dayes of his fleſh, or from any of the Apoſtles, or Prophets, and yet recorded in the Scriptures, cannot reveal the Father, nor the Son either, they point only at that which reveals, and were ſpoken and writ for that end, that people might come to the principle of true knowledge in themſelves: for firſt, let us begin with *Moſes*, he was a man ſent from God, and of Chriſt, he was inſpired with the Holy Spirit, Chriſt ſpoke in him to the People of the *Jews*, and yet all theſe words could not reveal God, nor his Son, unto them; the Vail hung before *Moſes* face, and *remains upon their hearts to this day in the read-*

ing

ing of Moſes words, and by this Vail their minds are blinded: then come down to the Prophets, who were ſent of God, come to *David*, to *Iſaiah*, the evangelical Prophet ſo called, who had very clear and glorious diſcoveries of God, and his Son Jeſus Chriſt; yet could not their words reveal God unto the People of the *Jews*, nor can they at this day: no, the Vail remains: then come to Jeſus Chriſt himſelf, who ſpoke to them in the dayes of his fleſh face to face; Did his words reveal him, or his Father unto them? did they not miſtake him for all this? he ſtood in the midſt of them, and they knew him not; for their eyes were held, were blinded, and thorough their ignorance they crucified him the Lord of Glory; but could the Apoſtles words reveal him either? nay, for they continued Blind, and Perſecuted them to Death, as Deceivers and Blaſphemers, the god of this world had blinded that eye in them, which could know the Glorious Appearance of him either in the days of his fleſh, or in his Spiritual Appearance in his People. So then it is clear, neither any of the Prophets or Apoſtles, though they were Lights, yet they were not that Light, but were *ſent to to bear witneſs of that Light, which is the Light of the World, and lighteth every man that cometh into it*; that by believing in the Light he may know God, and be Saved, for God willeth all men to be Saved, and to come to the knowledg of the Truth: and Chriſt ſaid, *It is expedient*

for

for you that I go away, else the Comforter will not come, even the Spirit of Truth whom I will send, and He will lead you into all Truth, and bring things to your Remembrance, and give you Wisdom, Knowledge and Power, that all your enemies shall not be able to resist: and this Spirit was to furnish and Back them in their Ministry, else they had never gained such ground upon the world, *when I am* lifted up (said He) *I will draw all men after me*; and this Spirit they witnessed sent into their hearts, *teaching them what and how to speak:* and what they Declared unto the People in Words from the Spirit and Life of Jesus Christ Revealed in them, the same Spirit answered and testified to the truth of these things in their Hearers: that was it which *convinced the World of Sin, Righteousness and Judgment:* that was it which made them manifest to be of God, made them manifest in the Consciences of their Hearers, through the manifestation of the Truth, Christ the Truth, the spirit of Truth: *they were commended or approved to every mans Conscience in the sight of God*; and if they or their Gospel was hid, it was to them whose minds were blinded, who were past feeling of the Spirit of God, which convinceth, reproveth, demonstrateth, and maketh manifest, and on such, their words could get no ground, but they persecuted, and opposed them, as fools, and mad men: so by what is said, you may understand, that words, even the best, cannot give the Knowledg of God; and though Christ in the

dayes

dayes of his Fleſh taught them many things, yet how were they hid from them, they were even very ignorant of many weighty things, and could not then receive them, or bear them. *I have many things*, ſaid He, *that ye cannot bear as yet, but when the Spirit, the Comforter ſhall come, He ſhall teach you all things, and lead you into all Truth, and be with you for Ever.*

And when this Spirit was powred forth, then their Underſtandings were opened and enlarged to know theſe things which formerly they could not bear, nor receive, whereby it may appear ſufficiently to any man or men of true Underſtanding, that the outward Revelation or diſcovery by Words ſpoken from without, of Chriſt, or any of his Diſciples or Apoſtles cannot Reveal the Father nor the Son, for if it was not ſufficient to the Church His Bodily Preſence; His Teaching them outwardly by word of mouth, Face to Face, but He ſaid, *it was expedient that He ſhould go away from them, and He would ſend another Teacher*, who would do greater things and more Manifeſtly, and Glorioufly reveal unto them God, and the things of His Kingdom: if Chriſts bodily Preſence in the Fleſh was not ſufficient of it ſelf, to Miniſter, though He Spoke as never man Spoke, yet I ſay if this Miniſtration was not ſufficient, but a more Glorious they were to expect; and as they waited, they witneſſed it fulfilled, and come unto them: then far leſs is the Outward Adminiſtration of any other man, or

men

men whomsoever, sufficient for that effect; for if Christ be not any more to be known after the Flesh, much less any other man; nor is their knowledg they can receive from any other man to be rested in, seeing the knowledg of Christ after the flesh was not sufficient, nor to be rested in; but they were to look for a better, a more clear, and full Manifestation in themselves. He appearing in a Spiritual, Glorious, Heavenly, Misterious way in their Hearts, even such a way as the world cannot know Him, or receive Him, which made *Judas* (not *Iscariot*) to wonder and question him, saying, *How is it that thou wilt manifest thy Self unto us, and not unto the World.*

And it will yet further appear, how Insufficient Words, (even the best of Words, Scripture-words, though there were as many Books of Scripture as the whole World could contain) are to reveal or to give the knowledg of God unto man, many, yea the most of things natural, and created, cannot be understood of or by words, words being but figures, emblems, signs and representations of things, come always short of the things themselves, (unless they be lying words, which go beyond the Truth, and these come far shorter, and the knowledg they can give is but false, and a lye) What words can give a man the true and sufficient knowledg of the Sun? Can the best Orator tell a blind man, what the Sun is? What these pleasant and beautiful colours of his

Beams

Beams are which makes the Rain-bow, through the refraction of a Cloud, dissolving into Rain? can they describe to him the Beauty of a Lilly in the Field to which *Solomon* in all his outward Glory is not comparable? Do not these of the meanest capacity, and understanding, who have their eyes, and can look upon the Lilly, have a better and more satisfying knowledg thereof, than the blind man, though quick of understanding, though he had all the wittiest Orators, and wisest men of the world to describe it unto him, all their words comes far short of the other mans sight; Or can a Deaf man know, what a Musical Harmony, and melody of the Voice is? Or can one who has lost the taste of his mouth, know wine from water, or sweet from bitter? Now if the knowledg of these natural things cannot be had sufficiently by any words, how much less can these things spiritual, and God who is a Spirit, be known by words? If words come short in the description and manifestation of creatures, obvious to our bodily Sences, how infinitely short they fall in the manifestation of God, or the things of his Kingdom? *As it is written*, 1 Cor. 2. 9. *Eye hath not seen, nor Ear heard, neither have entred into the heart of man, the things which God hath prepared for them, that love him.* But verse 10. *God hath Revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God.*

Lo how the Apostle shuts forth all the knowledge,

ledge that can be had, either by the outward ear, or eye, (then all words are excluded) from being Sufficient to Reveal the things of God; but can mans imaginations, reasonings or conceptions, and thoughts of man in his natural understanding do it either? nay saith he, *it hath not entred into the heart of man to conceive them:* then all conceptions and thoughts of mans heart in the fall, the old heart, old *Adams* heart, are also excluded from giving the knowledge; how then are they known? *God* (saith he) *hath revealed them unto us by his Spirit:* not unto me only, said he, *but unto us*; unto you as well as unto me, O ye *Corinthians*; and elsewhere writing unto them, he saith, *God who Commanded the Light to shine out of darkness, hath shined in our hearts to give the light of the knowledg of the glory of God in the face of Jesus Christ*, 2 Cor. 4. 6. then it is the Light shining into the heart out of the darkness, which gives the knowledg of the glory. And *ver.* 4. *Such who believe not, the God of this world hath blinded their minds, lest the light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them:* then all who believe, have this priviledge, (then it is not only peculiar to the Apostles) the Light of the glorious Gospel of Christ shining in them, and the Light reveals the Gospel, which is hid from them who believe not, *ver.* 3. It discovers the Glorious Gospel, or as it is in the Greek, the Gospel of Glory, it reveals a hid glory in the Gospel, which is beyond

all

all words or expreſſions, or thoughts of mans heart; *the Glorious Goſpel of Chriſt is not the words*, the beſt of Scripture-words, writ or ſpoke by the Prophets and Apoſtles, it is that which the words declare of, *but not the words themſelves*, which may be read, heard and known by the unbeliever, and he may gather a ſtock, and treaſury of knowledg from the words (which knowledg is but a falſe, dead, empty, barren, formal knowledg: *a form of knowledg*, Rom. 2. 20. *A ſhadow of knowledg, but not the true knowledg, which is life, and life eternal*, John 17. 3. But the Goſpel he knows not; it is hid from him, for the eye is blinded that can ſee or know the Glory of it; *for it is the power of God unto Salvation*, it is the preaching the glad Tydings of Salvation unto poor loſt man by Jeſus Chriſt Himſelf immediately in his Heart; it is Chriſt ſaying in in man, by the powerful breath of his ſpirit, *Awake thou that ſleepeſt, and ariſe from the dead, and I will give thee light*, and be thy ſalvation. *This is that which Chriſt ſaid himſelf, the hour ſhall come, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live*: ſo he is the great preacher of this great and glorious Goſpel himſelf, whoſe it is, *Iſaiah* 61. 1, 2, 3. compared with *Luke* 4. 18. *The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor; he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, &c.*

All

All other preachers whoſoever among men, they are but as forerunners (like *John Baptiſt*) and this is their meſſage, *John*, 12. 15. *Fear not daughter of Sion, behold thy King cometh, &c. And how beautiful upon the mountains are the feet of them who publiſh theſe glad tydings.*

Concerning the coming of the King himſelf, and all the moſt powerful preachers that ever ſpoke among the ſons of men, muſt ſay with the ſame *John*, *Behold, there cometh one after us, which is preferred before us; for he was before us, he muſt increaſe, but we muſt decreaſe; we are not thoſe Prophets but are ſent to teſtifie of him, whoſe ſhoes latchet we are not worthy to unlooſe: he it is, who will baptize you with fire, and with the Holy Ghoſt*, and teach you to the ſatisfaction of your ſouls, and be with you for ever: when we are gone and removed from you, and the Bride greatly rejoyceth becauſe of the Bridegroom his approach, and the hearing of his own voice: and this fulfils the joy of the Friends of the Bridegroom, even the voice of the Bridegroom to the Bride: himſelf come, ſeen, heard, embraced, the Bride married to himſelf, kiſſed with the kiſſes of his mouth: and this alſo fulfils the joy of the Bride, for it was her great deſire, the preſence of the Bridegroom himſelf, and her deſire accompliſhed, How ſweet is it to her ſoul! Thus it is fully demonſtrated, how inſufficient, words; all words from without, even Scripture-words, are, to give or learn man the knowledge of God; as alſo

how

how insufficient mans conceptions, reasonings, thoughts, and imaginations, in the earthly, carnal mind, (which is darkness) *Eph.* 5. 8. and death, *Rom.* 8. 6. concerning Scripture-words, and the things recorded by them are to this effect; The Lord knoweth the thoughts of man to be but vanity, and his wisdom foolishness, and enmity against God; even all that wisdom which the carnal mind can gather into it self, whether from the words of Scripture, or from the works of Creation, and Providence.

It is all enmity against God, and is so far from leading man unto the Knowledg of him, that it leadeth him from it; *the world by wisdom knew not God*, 1 Cor. 1. 21. The *Jews* who had the Scriptures, and their Doctors and Rabbies, who had gathered a great deal of Wisdome and Knowledg; not the true Wisdom and Knowledg, but a form (as is said) did it further them to receive the Knowledg, of Jesus Christ, in a more glorious Manifestation? Or rather was it not a loss unto them, did it not blind their Hearts, was not the preaching of the Gospel foolishness unto them? And the Greeks or Gentiles, who studied the Creation, the book of Nature, so called, and gathered a great deal of Wisdom and Knowledg there-from, but it was mans Wisdom, which is from below, and is carnal, earthly, and devilish, by this Wisdom they knew not God; and the preaching of the Gospel, was to them also foolishness: thus because both *Jew* and *Gentile*, had wandred after their

own imaginations, and reasonings, (the former concerning the Scriptures, and the later concerning the works of Creation) and departed from the pure Principle of God, the light of his Son Jesus Christ, who had enlightned both one and the other, every man that cometh into the World, *John* 1. 9. which would have been unto them a Key of Knowledg; a Key to the Jews to open and reveal the Scriptures unto them, a Key to the Greeks or Gentiles to open and reveal the Works of the pure Creation of God, and given to both an Eye to read those Prints and Characters of the Wisdom, Power, and Goodness of God engraven thereupon; and hereby they would have been led up (keeping chastly to this Principle the Light of Jesus) to the knowledg of God after a more excellent way and manner, than either words or works of Creation could give, even to know God in himself, and in his Son, *the express Image of of the Fathers Substance.*

This is a glorious knowledg indeed, the knowledge of God in the Son, who is his express Image, so like unto Him, that He is One with Him: this infinitely transcends that other knowledg of God, either in the Declaration of Words or Works, for that they all come infinitly short of the noble Image Christ Jesus, *the Brightness of the Fathers Glory*, and such who sit down upon such a knowledg as they may gather into their minds, whether from words or works, which proceed from God, and come not up to know him

in

in his own Image, the Light of his Son, they have not the true Knowledg of God, and make void the use and service both of Scriptures, and Works of Creation, which are given forth from Him-self, as Witnesses of his Glory in the World, *for the Heavens declare the Glory of God, and the Firmament sheweth His handy-Work*, Psal. 19. 1, 2. And the natural Day and Night, the Sun, Moon, and Stars have a Language, and a Declaration after their kind.

The Sum whereof is this, *He hath made us, and not we our selves*; & the Scripture hath its Language, and doth witness and declare many things concerning God, not to be found in the book of Creation, and so though both the one and the other, do testify of God, yet are neither sufficient to give the true knowledg of Him, which is Truth and Life everlasting: all is as it were but a Knowledg by hear-say, something declared or demonstrating, that there is a God, but not what he is, *For only the Son can thus Reveal Him*, and give the knowledg of Him by the seeing of the Eye.

And now therefore all ye who deny the *Revelation of the Son, Immediately* by his own Immediate Light (which can only make him Manifest, as the Sun can only be made Manifest, and seen with it owns Beams, as said *Plotinus* a Gentile, who saw further into this Mistery than many called Christians) ye are yet ignorant of God, neither can ye truly conceive of him, when ye think of him in your carnal minds; the Object of your

thoughts is not the True God, but an Idol of your own Brain, a graven Image, an Image of Gold and Silver, and Idol-God, which must be famished, and broke into pieces, ere ever ye come to know the True God.

And ye who spend so much of your time in gathering Wisdom and Knowledg from either the Words or Works of God, and the many Books concerning both, while you are not come to the true and pure Principle of God, *the Light of His Son*, not begot of that, nor renewed thereby in the Spirit of your minds; your wisdom is foolishness, your knowledg is darkness, a dead, barren, empty knowledg; and it is enmity against God, it is like water gathered into a stinking, filthy, corrupt Vessel, which corrupts, and the Vessel becomes the more corrupt, and this more and more eats as a Canker, kills and stupifies, and benums that which is tender in a mans Soul, and has any feeling of God, so that *man becomes past feeling of him:* and this is the Fruit of that Knowledge, even the Fruit of the forbidden Tree, which kills, and feeds death, so that such being shut up in Death, and *alienated from the Life of God, and past feeling, give over themselves to work all lasciviousness, and uncleanness, with greediness*, Eph. 4. 19.

And thus I have writ, and insisted something more largely, on this particular, in tender love to the simple-hearted, who are much betrayed by the Enemy in this thing, who are tempted to eat of the Tree of Knowledg; and because it seems

pleasant

pleasant to the eye of the carnal mind, and seems good for Food, therefore they take and eat of it; that is to say (for I desire to use plainness of speech) Satan beguiles them, suggesting into their hearts, that if they will read many Books, and diligent in searching after Knowledg that way, and search and dive into the Creation, and to know the secrets and Misteries of Nature, they will be wise to know good and evil; and this will accomplish and perfect them, and throughly furnish them in their employment and calling, to which soever they apply themselves.

And so one takes himself to read commentators of Scripture, and this he thinks will furnish him with Knowledg, and ability to teach for the Ministry; and another takes himself to read *Hypocrates* and *Gallen*, and other writers concerning Medicine, and so he thinks to become hereby a *Physitian*, &c. While in the mean time, their hands are out from the Light of Christ, their Talent given them to profit withal, which gives the true Knowledg, and true Ability to minister either to the Soul or to the Body, and is the principal thing, which if their minds were come to, and begot into it, their Reading in other exercises in the Leadings of this, would be useful and serviceable in their place; but as they are used, become and are a loss (as is said) unto them.

And the enemy makes a prey of their souls, and fetters their feet in this snare of gathering knowledge from books, or any other way, to

keep them from the true knowledge, which is life and peace, and joy and fruitful in the works of righteousness; for the devil cares not how much knowledge a man gather into his vessel, provided it be not the true knowledge and Wisdom which God Teacheth, *and cometh from above*, and is retained in the new bottle, the renewed mind: this knowledge only hurts his kingdom, that other can do it no hurt but advantage, and become a bulwark against the Kingdom of Jesus Christ in mans heart; and if ever such come to the true knowledge and wisdom of God, they must be emptied of all the former, and the vessel must be cleansed with the *Spirit of Judgement, and of burning*, and it must be learned by word of mouth from Wisdom's own lips, line upon line, and precept upon precept; now a little, and then a little, as the vessel is able to receive; for the Lord giveth wisdom, out of his mouth cometh understanding.

And now to sum up in a few words, all that is said in this Argument, the knowledge of God being that which is indispensibly necessary to every Believer and true Christian: and seeing this cometh only *by the Revelation of the Son of God* immdiately in the heart, and by the receiving it from the mouth of God himself, and from the Inspiration of his Holy Spirit (*the Inspiration of the Almighty* (saith *Elihu*) *giveth understanding*,) as is fully demonstrated: then it follows by necessary consequence, that the *Revelation of Christ Immediately*,

diately, and God his ſpeaking to man Immediately, and the *Inſpiration of* the Holy Spirit breathing into mans heart Immediately the true and ſaving knowledge of God, is alſo of Indiſpenſible neceſſity, and therefore not ceaſed in the true Church, though in the falſe, but remaining a ſtanding and perpetual Ordinance therein: for if Revelation be ceaſed, then is alſo the knowledge of God ceaſed; but if this remain, ſo muſt that alſo.

Argument II. God revealed in man, *made manifeſt in him by his Son, thorough* his Eternal ſpirit is Mans Bleſſedneſs, his Habitation of Reſt, and Peace and Joy, God being his Portion; his Poſſeſſion, his Habitation, *Fellowſhip with him in the* Light, in the Word, in the Spirit: this was mans Bleſſed Eſtate *in the beginning, when God created him, he created him after his own image*; he put his Image, Chriſt the Expreſs Image of himſelf in man, and he breathed in him the Breath or Spirit of Life; then did man live indeed, *he was a living Soul*, he lived in God, he lived an Holy, Heavenly, Spiritual and Divine Life, and Chriſt the Light of men was his Life, lived in him, then the Lamb was not ſlain, *Chriſt and Lamb*, the Light, the life of man: and this was mans glory, he was made capable of converſing with God, of having fellowſhip with him; God ſpake in him, revealed his Glory in him, the Glory of his Eternal Wiſdom, Power and Goodneſs, the Glory of his Eternal Love, that hid glory that was in himſelf before the World began.

Here man had full Content and Satisfaction, and Peace, and Reſt; he ruled as King in the Creation, and God ruled King in him, and the Law, whereby he ruled him, was not an outward Law, it was writ in his Heart, and ſpoke unto him by word of mouth from God himſelf, and man had acceſs unto the Tree of Life; (which is Jeſus Chriſt) and it was his Food, and he Drank of the Pure River of the Water of Life, and he lived in Paradice; and all the Pretious things in it, all its Pleaſant fruits, he was allowed to eat of, only he was Forbidden to take of the Tree of Knowledge of Good and Evil, leſt he ſhould dye in that ſame day; And now man in this ſtate, he had a Heavenly, Spiritual, and Divine Principle in him, wherein he had a Pure and Perfect diſcerning of God, and his Will; he had an eye to ſee God, an ear to Hear his Voice, which was full of Glory, Sweetneſs, Power and Majeſty; and the other ſences of Smelling, Taſting, Handling, Feeling; And that which was Smelled, Taſted, and Felt, was Heavenly Power and Vertue, which filled him with Glory, Joy, and Rejoycing; and he was a Fountain of Continual Praiſe unto his Creator, and he loved Him above all things elſe, even with all his Heart, Soul, Might, and Strength, and God delighted in his Love, and he delighted in His: And if man had not ſinned by eating the Forbidden Fruit, he had continued in this Bleſſed State, and lived Eternally in the ſweet embrace-

bracements of his Father, and Creator; and God would never have hid his face from him, nor ceased to speak to him face to face.

Now when man sinned, and transgressed the Holy Law of his God by his sin, death came upon him, he dyed the same day according to the Word of the Lord, and was driven out of Paradise, and had no more access to the Tree of Life, nor the Pleasant Fruits of the Garden of God, nor to the River of the Water of Life, that runneth thorow it; he was driven from the face of his Creator into the earth, into the earthly principle, and therein he lived, but ceased any more from living in the Heavenly, or Divine Principle: that which had the Discerning and Feeling of God, dyed in him, and remains shut up in Death in all his Posterity, to this Day: And, the pure Eye which saw God in the Light, which came from himself, was Vailed; a thick Vail of Darkness came over, which blinded him; and the Spiritual Ear was stopt, and all his other Spiritual Senses of Smelling, Tasting, and Feeling were stupified, and benummed; and the Lust awakened in him in the Earthly Principle, a sharp and quick Discerning in the things that are Earthly and Corrupt, and begot in him an unsatiable Greedy, Devilish desire and Love after them.

Thus Man wandred from God, and he set up in his Heart this Corruptible World in the Place of God; and Sathan, the God of this

this World, ruled in him; and ſo the *Lamb came to be ſlain in him, from the Foundation of the World*: That Holy, Meek, Harmleſs-Nature: the Lamb's Nature was ſlain in him, and the Beaſt's Nature got up in him; the Serpent's Nature: And he bore the Image of the Earthly, and became an Earthly, Beaſtly Man, and he begot his Children in his Image; and as he, ſo they, became Children of Wrath, alienated from the Life of God.

Thus he, whom the Lord Planted a Noble Vine, wholly a Right Seed, became a Degenerate Plant, of a ſtrange Vine unto him: And he, being the Root and ſtock of Mankind, the Branches, his Poſterity, behoved to partake of the Defiled Nature of the Root, which is Tranſmitted from Father to Son; and its the Seed of the Serpent, of which the Viper, the Devils brat, the Old *Adam* is conceived, and brought forth; and till Man put off this Old *Adam*, till this Birth of the Serpent be killed in him, Man cannot enter into the Kingdom of God, nor ſee the Face of God: For, this is a Vail of Darkneſs, and Separation betwixt God and the Soul.

Now the Bowels of the Father's Love ſtirred in Compaſſion to the Work of his Hands, that of the Pure Creation in Man, which, though ſhut up in Death, yet it remained, and periſhed not; as to its Being, it did not become a Nothing, but remained a Being. And, this is the

Loſt

Loſt which *God ſent his Son into the World to ſeek and to ſave; not to ſeek, or to ſave the Old* Adam, that Birth of the Serpent's begetting, but to deſtroy it: For, it is not Capable of God's Salvation; but that which Chriſt came to ſave, is that of God which proceeded from him, the the Seed of God in Man, the Seed of *Abraham*, whereof *Abraham's* Old decayed Body, as good as dead, and *Sarah's* Barren Womb, was a Type.

To take hold of this, to breath Life in this, and by the Powerful ſound of his Living Voice to raiſe it up out of the Grave, out of the Earth, and to make it fructifie, and bring forth *Iſaac*, the Heir of Promiſe, the Son of Laughter, and Joy: And ſo to recover Man to the bleſſed ſtate of Life he was created in, in the beginning, to bring him to live again in the pure Principle of the Life of the Lamb, which died not, could not die, as to its ſelf; but man died from it, and it ceaſed to live in him, but it ever lived in it ſelf, being an Eternal Incorruptible Life; and this hath ever ſtriven with man in the Fall to recover him, and would gather man into it ſelf, as a Hen would gather her Chickens: And this is it which every man in a day, by experience, finds more or leſs moving in his heart, making him reſtleſs; he can have no reſt or content in the earthly principle, there is ſomewhat of a more noble extraction in him, whoſe Center is not the Earthly Principle, but the Heavenly and Divine, and it ſeeks to be in Union with its

its Center, its Fountain, and the earthly corruptible Principle; the body of ſin is a burden unto it, and bleſſed are they who come to feel ſomewhat in themſelves, to which ſin becomes a burden; there is ſomewhat there alive of the begetting of God, for the dead have no ſence or feeling, and that which breaths Life into the Seed, is the Life of Man, *Jeſus Chriſt the Light of Man, in Him was Life, and that Life is the Light of man,* ſaid John, *and ſo the Light ſhineth forth in the Darkneſs,* to viſit the Seed ſhut up therein, and the Light breaths Life into the Seed, in ſuch a Meaſure and Degree as it is capable of in that State; and it draws out of the Darkneſs, out of the Death, out of the Earth, out of the Evil, into the Light, into the Good, into its Self, and a Meaſure of Power goes along with the drawings to quicken the Seed, and make it able to follow that which draweth; and as it is Obeyed, Cheriſhed, and Followed, not Reſiſted and Quenched, it miniſtreth daily more and more Life and Power, and its drawings are felt more and more forcibly, and ſo the eye opens (which was ſhut in *Adam*) to ſee God in the Vertue and Power of the Light, which Reveals him; and the Ear opens to hear His Voice, and the Tongue of the Dumb is looſed, to ſpeak forth the praiſe of its Saviour, and Redeemer; and the Lame is made to leap as an Hart for Joy; and Gods Heavenly Vertue and Power is Felt, Taſted, and Handled, and the paſſage again into Paradice

dice is opened by that New and Living Way; and man gets acceſs unto the Tree of Life, and the River of Gods Pleaſure that Runneth thorow the Garden of God, and ſo man comes to live in God, and God in His Son Jeſus Chriſt Lives in Him; and Rules King, and Lord in Him; and the Law whereby he Rules him, is Writ in his Heart by the Finger of his Spirit, and he Reveals the whole Councel of his Will unto him by the Word of his Mouth. The Light reveals the whole Will of God unto him, and as he abides in the Light and Waits in it, it will manifeſt clearly in him, what he ſhould do, and what he ſhould ſhun; and he needs not go forth to ſeek a Law without him, or a Teacher without him: *the Word is near, in his Heart, and in his Mouth; and this is the Word of Faith* to which *Moſes* pointed the *Jews*, and *Paul* the *Romans*.

Thus it is Manifeſtly Demonſtrated, what was mans Bleſſed State before his Fall, what is his woful and miſerable Eſtate in the Fall, how he is recovered out of it by Jeſus Chriſt, his Power effectually working in him for his Delivery. And how he is brought by him into the Bleſſed condition, wherein *Adam* was Created in the Beginning (yea and is into a ſtate more ſafe and glorious than ever it was); and this is generally acknowledged that it is ſo, and the Scriptures teſtifie fully to the Truth of it: then it follows manifeſtly from the Premiſſes, that every true Believer and Chriſtian gets this bleſſed priviledge of know-

knowing God by the hearing of his Voice, and seeing of him in the Revelation of his Light Immediately proceeding from himself; for this was *Adams* priviledg, and his most Glorious, and Principal: So if man were not restored to this, he should come infinitely short of *Adams* blessedness.

And now if any should say, man is to be restored through Christ to this Priviledg, but not in this Life, that is reserved for Heaven, and the other Life, the Scripture testifieth fully, that it is Attainable, and Attained in some measure before the laying down of this earthly Tabernacle, by every true Believer: For every True Believer is a man born again, *born from above, not of corruptible Seed, but the incorruptible, the Word of God which liveth and abideth for Ever*; and in this Birth the Spiritual Eye is opened, so is the Ear, and all the other Sences: and then what hinders this birth from seeing of God, whereas it Lives in the Incorruptible and Divine Principle? *Did not* Moses *see God, and indured by Faith, seeing him who is Invisible?* And did not *Job* see God, and did not *Isaiah* see Him? And do not all the Pure in heart see Him? And its Promised to them, *Blessed are the Pure in heart, for they shall see Him.*

Now it is generally granted, that the Patriarchs, Prophets, and Apostles saw God, and heard his Voice Immediately; but say they, this was a special Priviledge peculiar unto them, and not granted unto all Believers: But from what

what is already said, this is manifestly confuted (and will yet more appear from what follows) for Christ is not only the Saviour of the Patriarchs, Prophets, and Apostles, but of all that Believe; it is a common Salvation unto them all, and they are all Baptized into that same Spirit and one Life, and Christ is Head in all, the Son in all; the glorious Son of the Soul, whose Beams open the blind Eye, and gives to behold in the Light thereof, the Glory of the Lord in the face of Christ Jesus.

Argument. III. Herein lyeth the Main and Principal Difference betwixt the Law and the Gospel; the Old Covenant, and the New: The Ministration of the Law was an Outward Ministration, and it had an Outward Law, *A Law writ in Tables of Stone:* And this Law was Ministred by the Hands of the Meditator *Moses*, a Type of Christ; and God spoke unto *Moses*, and *Moses* unto the People: And so terrible the Voice was, that it made the People sore affrighted; and *Moses* himself did quake and tremble; and the People said, *Let God speak no more unto us, lest we dy; but let* Moses *speak unto us.*

Thus ye see how the Law, and Old Covenant, had an Outward and a Mediate Ministration, and a Carnal or Litteral Commandement; and therefore it was weak, and could not give Life, but was the Ministration of Death; and therefore was to pass away: For, it was added, be-

because of Transgression, and given forth not as thereby Man were to obtain Life, or Salvation, but to be a Schoolmaster, to lead unto Christ, to point at Him, and shadow Him (the Substance) forth; wherefore it had an Outward Temple, Tabernacle, Priest-Hood, Sacrifice, and stood all in Outwards. And according to this Dispensation, or Covenant, God spoke not to all who where under it immediately; but mediately he spoke to the Fathers in the Prophets, *Heb.* 1. 1.

But now the Gospel-Ministration, the Ministration of the New Covenant, is the Ministration of the Spirit, which remaineth, 2 *Cor.* 3 from *verse* 6. to 12. and so is not ceased. And it is God speaking to us in the Last Dayes in his Son, or by his Son, *Heb.* 1. 1. That is more immediatly: and this is the New-Covenant, *Jer.* 31. *Heb.* 8. *I will put my Laws into their Minds, and write them in their Hearts; and they shall not Teach every Man his Neighbour, and his Brother, saying, Know the Lord; for, all shall know me from the least to the greatest.* And this is a more Excellent Covenant, whereof Christ the Son and Heir, is Mediator; and he speaketh it unto the People, not from Mount *Sinai*, but *Sion*: and his Voice is a Calm, Sweet, Still, Pleasant, Life-giving Voice: And these under this Ministration say, Let Christ the Lord of the House speak himself; *Let God Speak unto us in his Son that we may live.* And it will not

be

be enough for any Man to speak, except himself be heard; *And the Truth Learned, as it is in Jesus*, Eph. 4. 21. And again it is Written, *Isaiah* 59. 21. *As for me, this is my Covenant with them, saith the Lord; My Spirit, that is upon thee, and my Words, which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from hence-forth and for ever.*

See how God hath appointed it for his Seed (and every Believer is his Seed, according to *Gal.* 3. 29.) as an Everlasting Ordinance, *His Spirit upon them*, and his Words put by himself into their Mouth: And again, *Joel* 2. 28, 29. *And it shall come to pass, that I will pour my Spirit upon all Flesh; and your Sons and your Daughters shall Prophesie*, &c. *And also upon the Servants and Hand-maidens, will I pour out my Spirit.* See further these Scriptures, *Zach.* 12. 8, 10. *Isay* 40. 5, 9, 10, 11. *Isay*, 41. 17, 18. *Isay*, 49. 6. *Isay*, 51. 3, 4, 5. *Isay*, 55. and 60. throughout.

Now, I ask such who say *Immediate Revelation*, and God's speaking in Men from his own Mouth, and *His pouring forth his Spirit upon them to Prophesie*, is Ceased, Whither did these Promises belong to the Law, or to the Gospel, to the Old Covenant, or to the New? That they belonged to the Old, they cannot say it;

with any Colour of Reason, seeing these Glorious Things are Promised in these Latter Days, and were Gloriously Accomplished after Christ's Resurrection, and Ascension; which put an end to the Ministration of the Law, and Old Covenant: But, and, if they belonged to the New Covenant, and to the Gospel, (yea these things Promised, are the Covenant it self, as is clear in the above-Cited Scriptures,) then how are they Ceased? If the New Covenant, or Gospel-Ministration be Ceased, then is the *Pouring forth of the Spirit*, and God's putting Words into the Mouth of his Seed, Ceased. But if the New Covenant and Gospel-Ministration be not Ceased, then, is not the Pouring forth of the Spirit of Prophesie Ceased neither?

Argument IV. This was a Priviledge common to every Believer, in the Dayes of the Apostles, to whom they Ministred; as they Preached unto them, the Lord opened their Hearts to Believe, and the Holy-Ghost fell upon them, who heard and believed: See *Acts* 2. *Acts* 4. *Acts* 8. *Acts* 10. 44. *Gal.* 3. 23. 1 *Cor.* 3. 16. and 1 *Cor.* 14. 16. Every one of them had a Spiritual Gift, some a *Psalm*, some a *Doctrine*, some a *Revelation*, some a *Tongue*, some an *Interpretation*: And *verse* 21. *Ye may all Prophesie, one by one*, &c.

Lo,

Lo, how a Revelation, and the Pouring forth of the Spirit was not Peculiar to the Apostles alone, but to Believers generally it was common; *And they were enriched by him in all Utterance, and in all Knowledg*, 1 Cor. 1. 5. And if any Man, said *Paul*, *Rom.* 8. *have not the Spirit of Christ, he is none of his.* And he prayed for the *Ephesians*, *chap.* 1. *verse* 17. *That God would give unto them, the Spirit of Wisdom and Revelation in the Knowledge of himself*, &c. And he said *verse* 13. *After that they Believed, they were Sealed with that Holy Spirit of Promise, the Earnest of their Inheritance.* And Jesus Christ Promised this, to whom-soever should Believe in Him, *John* 7. 38. *He that Believeth in me, out of His Belly shall flow Rivers of Living Waters:* and *verse* 39. *This spoke he of the Spirit, which they that Believe on him should Receive; For, the Holy-Ghost was not given, for that Jesus was not yet Glorified.*

And now if the Holy-Ghost be not Received by them who Believe, and if the Pouring of it forth be Ceased, then is that Promise falsified and broken: but that is impossible; therefore is this also.

And now seeing from what is said, it is clear, that the Powring forth of the Spirit of the Lord, the Spirit of Wisdom, and Revelation in all Knowledge, and Utterance, was the Common Privilege of Believers, in the Dayes of

the Apoſtles, and that by Vertue of the New Covenant, and the Promiſes thereto belonging; it is alſo Manifeſt, that this Glorious Diſpenſation, is the Priviledge of Believers, now, and in all Ages paſt, or to come, is ſo, being under the ſame Covenant, and to whom belong the ſame Promiſes, which they have a Right to in their Head, Chriſt; *For, in Him all the Promiſes are, yea, and Amen.*

And, ſeeing the Scripture ſpeaks ſo fully of that Abundance of Glory that is to be Revealed in the Dayes of the Goſpel, belonging to the New Covenant-Diſpenſation, How then is it Ceaſed, and to Ceaſe for ever, ſo as never any more to take place in the Earth? And wherein do's the Goſpel-Diſpenſation, which brings Life and Immortality to Light, Tranſcend and Surpaſs the Diſpenſation of the Law and Old Covenant, if not herein, That the Vail is done away in Chriſt and the Subſtance Revealed? *The Lord being the Light of his People, and their God, their Glory; the Light of the Moon becomming as the Light of the Sun, and the Light of the Sun, as the Light of Seven Dayes:* Wherein does the Glory of the Later Houſe tranſcend and excel the Glory of the Former, but *That the Lord, whom His People ſeek, ſhall ſuddenly come into His Temple*, and *that unto them who fear His Name, the Son of Righteouſneſs ſhall ariſe with Healing under His Wings*, Mal. 3. and 4? And, has not God appointed

appointed this as a Standing Ordinance in his Church, the Son of Righteousness to Shine therein, with His own Immediate Beams, as this Visible Sun to Shine in the World? Take away the Revelation of Christ in His Church, and then will She not be left in as great Confusion, Desolation, and Distress, as if the Inhabitant of the Earth should be deprived of the Natural Sun? What a Woful Night would come upon them! *Is not the Woman, Christ's Spouse, Cloathed with the Sun?* And as she went into the Wilderness, ~~thus Cloathed~~ fleeing from the Dragon ~~thus Cloathed~~, is she not to return also? And such who Cry down all *Immediate Revelation*, and *Prophesying*, do they not make the Gospel-Dispensation Exceedingly Inferiour to the Law? For, even in that Ministration, there were some Prophets, some to whom the *Word of the Lord came from His own Mouth*: And if there be nothing such now at all, it is a very Poor, Low, and Despisable Dispensation; as truly it is so among you. *Vision is not, and therefore the People perish:* But now is the Lord fulfilling these Glorious Promises, to the People of His Pasture, whom for a small Moment he had forsaken; but with Great Mercies is he gathering them: *Thy Watch-men shall lift up the Voice; with the Voice together shall they Sing: For, they shall see Eye to Eye, When the Lord shall bring again* Zion, *Isay* 52. 8. And, *verse* 6. *Therefore my People shall know my*

Name: Therefore they shall know, in that Day, that I am He that doth speak: Behold, it is I. And, *Isay* 33. *verse* 17. *Thine Eyes shall see the King in his Beauty: They shall behold the Land that is very far off.*

1 mo 10. 48

Argument. V. *The Kingdom of Jesus Christ is an Everlasting Kingdom*, Dan. 2. 8. 44. *and* 4. *and* 4. *and* 3. *and* 7. *and* 14. And so never to Cease: And this Kingdom of his, what is it, but the Revelation of his Living and Eternal Arm, in his People? It is a *Kingdom, which is not of this World*, It is a Spiritual Kingdom: It is a Kingdom within, and *it comes with Power and great Glory, but not with Observation*, to the Eye that looks abroad.

The Hearts of the Children of Men, that is, the Place where his Kingdom is set up; For there is it, where the Powers of Darkness Reigns. And there it is where the Battel is Fought betwixt *Michael* and the *Dragon*: *There must the Strong Man be cast out, and the Stronger, Christ Jesus, the Lyon of the Tribe of* Judah *Enter.* His Name is called *Wonderful, Counsellor*, the *Mighty God*, the *Everlasting Father*, the *Prince of Peace*, the *Emanuel*, which being Interpreted, is *God with Us*; *Of the encrease of whose Government, and Peace, there shall be no End, upon the Throne of* David, *and upon his Kingdom; to Order and to Establish it with Judgment, and Justice for Ever*, Isay 9. 6, 7.

And

And, as he is a King for Ever, so is he a Priest for Ever, and a Prophet: A King to Rule in his Saints, by his Immediate Arm: A Priest to make Intercession immediately betwixt God and Man: For, there is but one Mediator, who comes betwixt God, and the Soul: He is the Messenger of the Lord of Hosts unto Man; and he is Man's Advocate unto God; and there is none to Intervene, or come betwixt God and the Soul, but Christ, the alone Mediator to whom God speaks in *His Son*; and the Soul Speaks to God *in the Son also*; and Praise, and Worships, and gives *Thanks in the Son, through whom alone, there is Access unto God.* Through him, not at a Distance, but near, where his Living Drawings are felt, His Eternal Power is felt, making way for the Soul unto God; breaking through all the Powers of Darkness; rending all the Vails that hinders it from enjoying the Countenance of the God of its Life.

Oh that this Mistery were known! How is it hid from you, who talk so much of Christ the only Mediator? And that there is none else but He, and yet ye deny His Immediate Appearance and Manifestation in Man: Let me tell you, every thing ye set up as amidst betwixt Him and you, ye make it a Mediator, and so ye Rob Him of his Glory, and are all gross Idolaters; as the *Papists*, who make the Virgin *Mary*, and other Saints, their Mediators, That by you called, your

Means and *Ordinances*, ye ſet them up *in Chriſts ſtead*, when ye come unto God, and do not witneſs the Immediate Appearance of Jeſus Chriſt in your Souls, drawing you in his Life; what and how to ſpeak; Teaching you, In you; then ye come by ſomething elſe, *ye do not come unto God by him*, but by that you call your *Prayers*, and *Ordinances*.

O! that ye would lay it to heart, for I ſpeak what I certainly know, who has felt the indignation of the Lord upon me, for my raſh approach unto Him; and my many Prayers, which as I was taught by man, I thought means to lead me unto God, whilſt I remained ignorant of the *Appearance of Jeſus to Meditate in me*, and, *make Interceſſion with ſighs and Groans unutterable*; which now in my Meaſure, through the Bleſſing of the Lord, I am come to Witneſs: And, I now know, That whatever Mediates, or comes betwixt *Chriſt*, and the *Soul*, is a *Vail, and a Wall of Partition*: For, He is the Life, the Strength, the Power, of the Begotten of God in Man, and without Him, it can do nothing: It cannot Pray, nor Praiſe, nor Speak, nor ſo much as Call Him, Lord; But, *with Him it can do All*; *Pray alwayes*, *Rejoyce Evermore*: *Offer up the Pure Incenſe of a Continuall Sacrifice unto God*, of *Prayer and Thankſgiving*, *from the Riſing of the Sun, to the Going down of the ſame*.

And

And now the Scripture being so full and frequent in its Testimonies, concerning this, *viz.* The Appearance of Jesus Christ in His Saints. (See but these three Places passing others, *Colloss.* 1. 27. *Ephes.* 3. and 17. 2 *Cor.* 13. and 5.)

What a strange thing is it, that men are so Impudent to call it Fancy, Delusion, and Blasphemy? *And if Christ be in His Saints, is He not King in them?* Does He not Rule in them? and if He Rule in them, by His Out-stretched Arm, in them, does He not Rule Immediately? And is not the Rule or Law, whereby He Rules Immediate? And is He not a *Priest* for-ever in them, and a *Prophet?* Does He not Speak in them, or is He altogether *Dumb*, and *Silent* in them? And if He Speak in them, Speaketh He not Immediate? Or can any Man, or Thing, which is without Man, Speak so Immediatly to the Heart, or Soul, as Christ who made it, and is in it, and comes in for that end, to Reveal Himself, and His Father therein, and so to fulfill that Prayer of His? *John* 17. and 24. *Father, I will, that they whom thou hast given me, be with me, where I am, that they may behold my Glory, which thou hast given me.*

And, is it not the Work of Christ in Man, to open that Eye that was Blinded by Man's Fall, which in the Innocent State did see God, and His Son? And now, the Eye being Opened,

ed, and himſelf Preſent; and the *Vail, that hinders, rent and taken off*, according to that is Promiſed, *Iſa.* 25. and 7. Does not then that Eye which is Opened, See Him? and is not this an *Immediate Revelation*? And is it not His Work, to open the Ear that was Deaf, a Spirituall Ear in Men? and, why doth He open it, but to ſpeak to that Ear? and can that Ear be ſatisfyed, unleſs it Hear Him? and is not the Word, *Proceeding from Himſelf*, the Proper Object of this Ear? And ſuch who have not this Ear Opened in them cannot Hear Chriſt; and thinks ſuch a thing Deluſion, Meaſuring others by themſelves.

And further, Is it not His Work *to Awaken up*, and beget a Diſcerning, a Senſe, and Feeling, and Taſting in them, whereby *They may Taſte how good the Lord is: Taſte the good Word of the Lord, and the Powers of the World to-come; and Handle the Word of Life, and Smell the Sweet Savour of His Oyntments, and Feel after Him, according to theſe Scriptures?* 1 Pet. 2. 3. Pſal. 34. 8. Heb. 6. 5. 1 John 1. 1. Cant. 1. 3. Acts 17. 27.

go to page 99

Argument. VI. And now ye who *Deny* God, His Speaking Immediately in Man, ye Deny all the Works of God in Man, and of His Son Jeſus Chriſt: For, by His Word, *His Immediate Word*, He Doth all things; He Speaks, and it is done: God made the Heavens and the Earth,

and

and this whole Fabrick of the Creation, by His Word, His Immediate Word; and He upholds all things thereby. *God said, Let there be Light, and there was Light. Let there be a Firmament, and there was a Firmament. Let the Waters be gathered together and they were. Let the Earth bring forth Grass, and it was so,* &c. He spoke, and it was done. *And he said, Let us make Man in our own Image, and it was so,* Gen. 1.

He had no other Means, but the Word of His Mouth; the Word of His Eternal Power, *which was in the Beginning, whereby all things were made, and without it, was nothing made.*

And now does not Man, in his *being Created again unto Good Works*, in his being formed again a New Creature, depend upon the same Immediate Word of Power, which first Created him? By this is Man begotten again by the VVord of God, which Liveth and Abideth for ever. And by this he Liveth, *by every Word that Proceedeth out of the Mouth of God:* So you may see, it's the Scripture's Testimony, *He Doth all things by His Immediate Word.*

The VVord worketh in all things, Immediately, VVhich God ever made: *Means* are but *Ciphers* without this; Means Operate but Mediately, but the VVord Immediately: And this *Word is Christ, by whom all things are made*; and *in whom they are upheld.*

Now

Now here is the Difference, betwixt this *Noble Piece of Work-manſhip, Man Created a New in Chriſt Jeſus*, the VVord, and the other parts of the Viſible Creation. The VVord is in him, and Operates in them; but that VVord is not Known, Felt, Taſted, and Apprehended by them; but God has given Man a Knowledg thereof, and herein is His Glory beyond them: He can Feel the Spring of his Life: He can Taſte the good VVord of God; in which he Liveth, Moveth, and hath his Being. And he that knoweth not this *Word* of *Life*, and *Heavenly Power*, and *Vertue in Him*, is Dead: the Corruptible Earthly Principle, cannot Apprehend it; For, it is *Spiritually Diſcerned*: and then what differs he from a Beaſt that Periſheth, but that he is the more Miſerable?

Argument VII. And hereby it is, that man cometh to the *knowledg of Sin*, and the *Wrath*, and of the Heavy Diſpleaſure of God, becauſe of it; ſomewhat in his Mind and Conſcience, which Awakeneth him as out of a Dead ſleep, wherein poſſibly he has ſo many years lain; the Sorrows of Death, now begin to encompaſs him, and the Pangs of Hell takes hold on him, and he is caſt into a bed of Torment, and finds great Troubles and Sorrow; *the Arrowes of the Almighty ſtick faſt in him*, and he is Diſtracted with the Terrors of the Lord: And the Fearful Sound

Sound of Judgement continually Affrights him; and what is it, which Worketh all this in man, but the *Word of the Lord* Immediately proceeding from himself? *God speaking in his Wrath, and vexing him in his sore Displeasure*: As it is Psal. 2. 5. *And revealing his Wrath from Heaven against all his ungodliness and unrighteousness*, Rom. 1. 18. *Is it not Christ to whom all Judgement is committed, who thus judgeth him? Is it not his Spirit which convinceth him of Sin, and of Righteousness, and of Judgement? it is the Lord who bringeth to light (when he comes to judg) the hidden things of darkness, and makes manifest the councels of the Heart*, 1 Cor. 4. 5. *And all things that are reproved are made manifest by the light, and that judgeth them, and reproveth the deeds of the Evil doer*, John 3. 20. And worketh Condemnation in him: this Condemned *Cain*, it Condemned *Saul*, it Condemned *Judas*, Whereby their Punishment was Unsupportable for them

And now was it not God himself, who spoke in them, in his Wrath? Was it not his Arm and Finger that Touched them, and lay heavy upon them? They could easily bear it, They could be Comforted against all their other Troubles, and anxieties, Could they get rid of this, and fly from the fierce anger, and wrathful Countenance of God? But where ever they go, *his Judgment follows* them, his *Witness* in their consciences Torments them; the fire kindles

which

which never goes out, and the Worm that never dies Gnaweth upon them: this is the fiery flaming Sword, *which Devoureth the adversary*, and *Cutteth down the man of Sin:* a Fiery *Law* goeth out of the *Mouth of the Lord, and Burneth round about*; and by this Law is the *Knowledg* of Sin, whereof *Paul* speaks: for *before this Law came, he was alive*, and secure in Sins, his *Legal Righteousness Touching the Law blameless:* it could not give him the knowledg of his Sin, but when this *Law* came, that gave him the *Knowledg* of it, and *made it exceeding sinful*, and *killed* him.

Argument. VIII. And as it is God who Speaketh in man, Raiseth this Storm in his *Conscience* (he *commandeth* and *raiseth the stormy wind* as it is written) which all the Powers of Heaven and Earth could not do besides Him: Man could remain Invincible, as a Brazen Wall against all their Assaults, could he be hid From the fierce Wrath of God, Revealed against him in his *Conscience*; All the *words of Scripture*, All the *curses writ therein* could not Move him; he hath oft Heard them, and Made light of them all.

I say, as it is God alone who Raiseth this Storm, and bringeth this Trouble upon him; so it is he alone who can calm and Quiet it again; he must say to the Wind and raging Waves of the Sea, be still, and they Obey him; and that which brings Peace and calmness, true Calmness and *Stillness* to a mans *conscience*, when it

it is so *Vehemently Troubled*, demonstrates it self to be, an Eternal Power; for nothing else can do it: when God *speakes Peace*, who can let it; as it is written, *when he giveth quietness, who can make trouble?* Job 34. and 29. And who can give it but he: the *Lord speaketh peace in his People*; he, and *he alone bindeth up the broken Heart*, and *healeth the wounded in Spirit*; *he Sendeth his Word* and Healeth, the Word that cometh from his own mouth, which saith in the Soul *fear not, It is I, be not affraid; be of good comfort, thy sins are forgiven thee*: and Faith in this Word alone can only stay, quiet and comfort the weary distressed Soul: *faith cometh by hearing, and hearing by the word of God; the word which proceedeth Immediately from himself; and faith laying hold on that Word, which is full of Power.*

All the words of the Scripture cannot do it, when God ceases to speak himself to the Soul, it Refuseth to be *Comforted*; it may Read, and Search, and Meditate upon the Scriptures, but the *wounded Spirit* remains; the Doubtings, the Tossings, the Terrours continue.

I appeal to any, who ever knew any thing of the *terrour of the Lord* upon their Spirits, if it be not so: it would fain apply the Promises, it would fain suck Comfort out of the Scripture-words, but it cannot find it; for the Comfort is not in them, but the Life from which they came; and till it speak to them afresh, they are but

as

as a *ſounding Braſs and tinkling Cimbal*, a killing Letter: it is only the words that Chriſt himſelf ſpeaks, *that are Spirit and Life*; and they who *ſeek Life* in the Letter, *ſeek the living among the dead*, for it declares of the Life; but it is not therein, but in him.

And why is it, that ſo many Souls continue Dead, notwithſtanding their Hearing, Reading, Searching, and Meditating upon the Letter; but becauſe they come not to Chriſt himſelf to get Life, *Who would turn their Water into Wine* unto them, *the oldneſs of the Letter into the newneſs of the Spirit*: and all that they call their Applying the Promiſes, is but the work of their own Imagination, and *ſpark of their own kindling*, which will *cauſe them to lie down in ſorrow, till* they come to know the great and precious Promiſes given unto them, ſpoken unto them, *Immediately* from the mouth of Jeſus Chriſt; In *whom all the Promiſes are Yea, and Amen.*

Argument IX. And that there is *ſomewhat* in Man, (where there is any *true tenderneſs* and *ſimplicity*) which can be *ſatisfied* with *nothing* elſe, but God himſelf, Seen, Heard, Felt, Taſted, and with a Knowledg which cometh from his own Mouth, and the Spirit of Wiſdom, and Revelation: This *Manifeſtly Demonſtrateth*, there is ſuch a thing to be attained, and might be attained, were not the *Poor Soul* miſled, and

turned

turned aside from the *True Path*, where it is to be found.

Oh, All ye simple tender-hearted ones in whom there are any true breathings towards God at any time; I appeal to that which breathes in you, and it will answer me; (as for the dead formal whithered Professor who is past feeling, I have nothing to do with him here, and he will be apt to Laugh at this Argument.)

Do ye not find something *in you*, which is not *satisfied*, with all the *knowledge* ye have drank in from the *Scriptures*, or the hearing of Man Preach upon them, are ye contented with all this? Find ye Rest herein? Is your thirst quenched with these Waters? Is your hunger satisfied? Or rather, is it not so with you, as when a man in his sleep Dreameth, that he Eateth and Drinketh, and when he Awaketh, behold he is Hungry and Thirsty? Deal Impartially with your selves, and then let that which is simple, tender, and ingenuous, Answer me, and it will acknowledg it is so: Is not there somewhat in you, that sayes in your Hearts, ye are yet ignorant of God? *ye have not heard His Voice, nor seen His shape at any time*, ye have not *heard* and *learned of the Father*, and so *ye are not come unto Christ*: Feel ye not something in you which Laments after God, and Mourns because of its distance from him, and can have no joy or content because it wants the Light of His Countenance. And all your Scripture, Literal, Tra-

ditional Knowledg, and Wisdom, is a Burthen unto this in you; it can neither Satisfy its Hunger nor Quench its Thirst: one crumb of Comfort, from God himself, would be better to you than it all; a drop of Living Water out of the Fountain, ye would Prefer to it all: for, one Glimpse of the Glory and Beauty of Jesus Christ ye would *be content to count all your other knowledg loss and dung for the excellency of the knowledg of him.* Thus, in the Immediate Manifestation of himself; this I am certain it is with many, and so was it with my self, and with many others who had much literal knowledg, we had drunk in partly from our own reading, and partly from mens speaking upon the Scriptures, but there was somewhat they cryed unto the Lord in our Souls, of his begetting for a Better Knowledg, a Knowledg that was Life and Peace, and *fruitful in the Works of Righteousness*, and that other Knowledg became a Burden to us, and was as Death; for we found it Empty, Barren, and Unfruitful in the *works of Righteousness*; and as it *Increased*, it *Increased our sorrow*; and the Lord in his great mercy heard that which cryed and breathed in us, the Living Knowledg, and opened the Ear to hear, and the Eye to see, and *broke down the Partition-Wall*, and *rended the Vails* which with-held from us the Light of His Countenance, and the streaming forth of his Life, in the Light, into our Souls; and it was God that begot that desire

desire in us, of a more *Immediate Fellowship* and *Communion with him* in the Light of his Life; and he would never have begot it, had the thing desired been impossible to be attained; and till we came to the accomplishment and fullfilling of our desire, even the *sweet fellowship of him in the Revelation of his Light*, we had no Rest, Peace, nor Content, nor shall any ever have it; whereby it appears, that the one is as *necessary* to a *Christian* as the *other*; and he that Believes, hath entred into his Rest.

Argument X. Jesus Christ Revealed in Man, is the Foundation of the true Church, and of every Member thereof in particular; and therefore if the true Church remain, this must remain also. This is that which Christ Jesus taught himself, in the Days of his Flesh. *Mat. 16. 16, 17, 18.* Asking *Peter* who he was? To whom he answered, *Thou art Christ, the Son of the living God*: Then said He, *Blessed art thou* Simon Barjona, *for Flesh and Blood hath not Revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art* Peter, *and upon this Rock I will Build my Church, and the Gates of Hell shall not prevail against it.*

Now, this Rock, on which He said, He would *build His Church*, is not the Man or Vessel, *Peter* himself, as the *Papists* foolishly plead; but the Rock was himself, *Isa. 28. 16. Behold, I lay in Sion for a Foundation, a Stone, a tried Stone, a Precious Corner Stone, a sure Foundation.* And

ſaid *Paul*, 1 Cor. 3. 11. *Other Foundation can no man lay, than that which is laid, which is Jeſus Chriſt.*: See further theſe Scriptures, *Dan.* 2. 3, 4. *Mat.* 21. 42. 1 *Pet.* 2. 4. *Epheſ.* 2. 20.

So from theſe Scriptures it is manifeſt, That *Chriſt himſelf is the Foundation*; and not one, nor all the Apoſtles; they are not the Foundation, they are but a part of the Building: And Chriſt is their Foundation, the *Foundation of the Prophets and Apoſtles*, as 'tis *Epheſ.* 2. 20. He himſelf *is the Chief Corner Stone:* Or as it is in *Beza*'s Tranſlation, *the undermoſt Corner-Stone*; He is the undermoſt Stone of all the Building, and He is the Corner-Stone, that which knits every Stone or part of the Building together, being the Foundation Stone in every Member, That is every Believer; they have all Immediate acceſs unto this Stone: To whom coming, ſayes *Peter*, *As unto a living Stone*, 1 Pet. 2. 4. *and* Epheſ. 4. 15, 16. *He is the Head in all, From whom the whole Body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the Body.* You ſee how it is ſaid, *This Head, this Foundation*; This Corner-Stone hath an effectual Working in the Meaſure of every part; for, it is a living Stone, a ſtone which is Life and Spirit, and ſo breaths Life in every Part and Member of the Body, *Whereby every Member alſo becomes a living Stone*, 1 *Pet.* 2. 5. *A Temple of the Holy Ghoſt which is in you*, 1 Cor. 6. 19.

So

So the Holy Spirit of Christ dwels in the whole Body, and in every Member, and is not Divided, but is one in all, and in every one: Now, mark further, Christ is this Foundation, as *Peter* confessed him, *Revealed not by Flesh and Blood, but, by his Father which is in Heaven*: Christ must be Revealed by the Father, before He become a Foundation; this is that which Buildeth, which Edifieth the Effectual working in every part, the Revelation of the Arm of the Lord in man's Heart: This is that which diggeth deep beyond all the Earth and Sand, and that which is Corruptible till it come to the Incorruptible, *The Word of God which abideth for Ever*; and is able to carry the Building, and bear it up against all the storms that can assault it: *Whosoever cometh to me* (saith Christ) *and heareth my sayings, and doth them, he is like a man that built an House, and digged deep, and laid the Foundation on a Rock*; and this is Himself.

Lo! how he saith, He that Builds on the true Foundation, on the Rock, he diggeth deep for it, and he heareth Christ himself, and not only heareth, but doeth: So he must dig deep beyond all Words, till he come to the Power, wherein the Kingdome standeth, 1 *Corin.* 4. 20.

In Power, and not in Words; he must dig deep beyond all Words, till he come to the Eternal Word, which Created the Heavens and the Earth, and is the Foundation which upholds

them: and hereupon must this new Creation be builded; for, nothing else can carry the weight of it: and as is touched already, this Foundation must be Revealed, not by Flesh and Blood, but by God himself, or else it cannot be come into, and so cannot be built upon: *No man cometh unto me* (saith Christ) *unless the Father draw him, and he who hath heared and learned of the Father cometh to him*, John 9. 44, 45. See how this agreeth with that which Christ said to *Peter*, *Flesh and Blood hath not Revealed this unto thee* (this Rock on which I will Build my Church) *but my Father which is in Heaven*; it must be the Revelation of the Father, which must give the Knowledg of it: The Living Knowledg, the Knowledg which is *Life Eternal*; for this Foundation being Life, its effectual Working is to quicken that which is Dead, that it may become a Member; and it draws to it self by the Vertue and Power of its Life; and by the drawings, a feeling of the Life which draws, is begotten, and this Feeling is the True Knowledg; and hereby, man comes to know Infallibly, the true Foundation; he discerns it in the Feeling, and so he can distinguish it from that which is Corruptible, and is not able to bear up the Building.

And therefore now ye who have not come to the Revelation of the Father, and of His Son, yet have not yet seen the Foundation, and how can ye Build on it? If ye have heard Christ's Words from his own Mouth, and do them

them not; and if ye have not digged deep beyond all Words, yea, and Thoughts, and Comprehensions of the carnal Mind; if ye have not digged so deep till ye come to the Power, wherein the Kingdom of God stands, *your building is but on the Sand:* And that Church whatsoever, which is not builded on this Foundation (Christ Jesus, Immediately Revealed both in the whole Body, and in every Member thereof) is not the true Church; but a Synagogue of Satan, a vile Harlot, Mystery *Babylon*, the Mother of Fornicators; for the true Church is one in all ages, *Past*, *Present* and to *come*; and it hath ever had one Foundation, *which is Jesus Christ, the same Yesterday, and to Day, and for Ever; and there is one Body, and one Spirit, one Hope, one Lord, one Faith, and one Baptism*, Ephes. 4. 4, 5.

Now, what was this Foundation of the Church of God, before ever Scripture was writ, before *Moses*, and the *Prophets*, and *Apostles* which came after, who writ the Scriptures? Was it not Jesus Christ *the Word, which was in the beginning? had it any other Foundation? and* what gave them the knowledg of this Foundation and builded them upon it, when they had no Scripture? and whereupon was their *Faith* founded? by the hearing of what word did they come by their *Faith*, seeing then the Scriptures was not writ? It was even the Word which came from *God himself*, and taught them, *Immediately*;

diately, and many of them believed, when they had no man to ſpeak unto them. *The Word of the Lord came unto Abraham when he was in his own country*, ſaying unto him, *Get thee out from among thy kindred, and from thy Father's houſe, out of thy country, unto the Land that I will ſhew thee*: And there was no man brought this Meſſage to him; for, thoſe among whom he lived were Idolaters; but God ſpoke to him by his own *Immediate Word*, and he heard and believed, *and it was counted to him for Righteouſneſs*. Thus ye may ſee how *Abraham's* Faith came by the hearing of the Word of God, proceeding from his own mouth.

Now, every *Believer is* the Seed of *Abraham*, *Gal.* 3. 29. And this Faith, is the ſame Faith with his, (for there *is but one Faith*,) and it hath the ſame Foundation, the Word of God proceeding immediately from himſelf; for no other VVord is able to beget it, but the ſame Word of Power which begot the Faith of *Abraham*; *for Faith is the gift of God*, it is a *Supernatural* thing, and therefore it muſt have a *Supernatural* Cauſe; it muſt ſtand in the Power of God, (*the Word of Power which was in the Beginning*) 1 Cor. 2. 5. For, nothing elſe is able to bear the weight of it; and ſo *Iſaac* and *Jacob* heard God, and believed.

And the *Word of the Lord came unto Moſes*, and he believed. And ſo many others we read of, who heard God himſelf; and now the Faith be-

being one in all, and having one Foundation, it follows manifestly, That every believer must hear the Word of the Lord, which proceedeth out of his own mouth; on which alone, that one Faith is builded: And to this one Foundation *Moses* and all the Prophets and Apostles, testified and beared witness; So did Jesus Christ himself in the dayes of his Flesh.

Let us begin with *Moses* after he had fully declared unto the *Jews* (as he had received them from the Lord) all the Laws pertaining to the first Covenant, and had writ them in a book, and had given them to the People, which he caused the *Levites* to keep and lay up in the side of the Ark: see *Deut.* 31. 24, 25, 26. *He falls a declaring concerning the New Covenant*, Deut. 30. from 11 *ver.* to *ver.* 16. *This Commandment* saith he *which I Commanded thee this day, is not hidden from thee, neither is it far off; It is not in Heaven, that thou shouldest say, Who shall go up for us into Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond Sea, that thou shouldest say, Who shall go over the Sea for us, and bring it unto us, that we may hear it and do it? But the Word is very nigh unto thee, in thy mouth and in thine Heart, that thou mayest do it.*

Now, that *Moses* in these Words, Points at the New-Covenant, is manifest, because

First, He points them to this Word and Command-

mandment, *Not writ in tables of Stone*, or in the book of the Law, but to it in the heart: The *Word is very nigh thee* ſayes he, *in thy Heart*. This is that which more fully declared, *Jerem.* 31. 32.

For, then the New-Covenant diſpenſation came to be more manifeſtly revealed, but in *Moſes* time was more hid and obſcure; for the Vail hung before his Face.

Secondly, 'Tis manifeſt alſo from *Rom.* 10. 5, 6, 7, 8, 9. when *Paul*, according to the Wiſdom given him, maketh a full and ample Interpretation upon *Moſe's* Words, ſhewing how that *Moſes* deſcribed, both in the fore-cited place, the Old Covenant and the New; which *Paul* calleth the *Righteouſneſs of the Law*, and the *Righteouſneſs of Faith*, *ver.* 5. For, ſayes he, *Moſes* deſcribeth the Righteouſneſs which is of the Law, that the Man which doeth theſe things ſhall live by them; but the Righteouſneſs which is of Faith (ſaith he) ſpeaking on this wiſe, *Say not in thy heart, who ſhall aſcend into Heaven?* that is, *to bring Chriſt down from above*; or, *who ſhall deſcend into the Deep?* that is, *to bring up Chriſt again from the Dead.*

But, what ſaith it, the Word is nigh thee, in thy Mouth, and in thy Heart; that is the Word of Faith, (ſaith he) which we Preach, *&c.* In which words it is clear he points at that ſpoken by *Moſes*, Deut. 30. 12, 13, *&c.* And he calls them the Words of the Righteouſ-

neſs

neſs of Faith; and that Word *Moſes* poynted the *Jewes* to in their heart: he calls it the Word of Faith, and it is clear, he underſtands it of Chriſt, for he addeth by way of Interpretation to *Moſes* Words, ſpeaking from the ſame Spirit, *Say not in thy Heart, who ſhall Aſcend into Heaven?* that is (*ſaith he*) *to bring Chriſt down from above.*

And, this is it, which *Paul* pleadeth ſo much for in the Epiſtles, *Rom. Gal.* ſhewing, that there is no Juſtification by *Moſe*'s Law, to wit, that Writ in the Book of the Law, and delivered to the *Levites*; not that Writ in the Tables of Stone, which he calls the Righteouſneſs of the Law, but by the Righteouſneſs of Faith; the Word of Faith which is the New-Covenant; Faith in Jeſus Chriſt, the Word in the Heart: And elſewhere he ſaith, If there had been a Law which could have given Life, then Righteouſneſs had been thereby; but now by this Word in the Heart, Life is given, and therefore is Righteouſneſs thereby; for it is the Word of Life, Living and Powerful, *&c.* And *Moſes* pointed at the ſame Jeſus Chriſt before, *Deut.* 18. 18, 19. where he calleth him a Prophet, *&c.* And the *Jews* and People of *Iſrael* who lived in *Moſe*'s time, and were Saved, it was through Faith in this Word, in this Prophet, raiſed up in them, in their Hearts, not at a diſtance, but nigh; *the Word is nigh in thy Heart.* And this is Chriſt in them, the hope of Glory, the Miſtery

hid

hid from Ages and Generations, but was ever made Manifeſt in his Saints, but in the latter Days more clearly: Chriſt in all that believe, the hope of Glory.

And ſo, from what is ſaid, it is Manifeſt, that *Moſes* pointed at this Foundation, (which is one in all Ages) of the Church, which was not the *Words writ in Tables of Stone*, or Books of the Law, but the Word of Faith, whereby comes the Righteouſneſs of Faith, and the Believing *Jews* in *Moſes*'s time, made not a Church different from that in the time of the Apoſtles; and down-wards, all are one Church, and under one Covenant, and *were ſaved by one Faith, in one Lord and Redeemer*; though the Diſpenſations did differ in many Circumſtances, and theſe who ſucceeded, had more full and large Diſcoveries of the Miſtery; yet, in ſubſtance, they all agreed, and were all one upon the matter.

This being ſo weighty, and it lying before me ſo clearly, and it being ſo uſeful to Demonſtrate (ſo far as words may be ſerviceable therein) the matter in hand, I have been drawn to inſiſt the more largely upon it: and now to deſcend to *David* and the Prophets, and Apoſtles (whereas I might inſtance many hundred places in the Book of the *Pſalmes*) I ſhall only point at the 119 *Pſal.* and deſire the Reader, in the Fear of the Lord, to ponder and weigh what is therein declared concerning this Foundation, and Fundamental Principle, to wit, the Word; and what word is

is, he ſpeaks ſo much, and ſo frequently of here and elſe where? he ſaies, *ver.* 11. *Thy Word have I hid in my Heart*; and *ver.* 16. *I will not forget thy Word*, and *ver.* 25. *Quicken thou me by* (*or according to*) *thy Word*, and *ver.* 28. *Strengthen me according to thy Word*, and *ver.* 42. *I truſt in thy Word*, and *ver.* 43. *He calls it the Word of Truth*, and *ver.* 50. *Thy Word hath quickned me*, and *Ver.* 81, 82. *I hope in thy Word, mine Eyes fail for thy VVord, when wilt thou comfort me:* and *ver.* 89. *For ever O Lord, thy Word is ſetled in Heaven*, and *ver.* 105. *Thy VVord is a Lamp unto my Feet, and a Light unto my Path*: and *ver.* 123. *Mine Eyes fail for thy Salvation, and for the Word of thy Righteouſneſs*, and *ver.* 133. *Order my Steps in thy VVord*, and *ver.* 140. *Thy VVord is very Pure, therefore thy Servant loveth it*, and *ver.* 160. *Thy VVord is true from the Beginning*, and *ver.* 162. *I Rejoyce at Thy VVord as one that findeth great Spoil*, and *ver.* 169. *Give me underſtanding according to thy VVord.*

Let that which is Noble and Ingenious in any one, Anſwer me, what Word this is, whether it be the Letter of the Scriptures writ in a Book, or that Word of Faith, *Paul* and *Moſes* long before ſpoke of, or that Word in the Heart? That it is not the Letter of the Scripture, or any outward Word or Words whatſoever, as the National Teachers give poor people to believe, may be very clear to that in any man, which ever had experience of any Operation of God on

his

his Heart, any Life, Quickning or Comfort from the Lord; That which has found this, will answer me, *That it is the VVord of Power, even that Eternal VVord, which is Setled in Heaven,* as it is *ver.* 89. *and which Created the Heavens and Earth*; and no less Power can quicken a Dead Fainting Soul; or Comfort a Weary distressed Mind.

Alas, What can Scripture-Words do, read in a Book, or spoken from mans Mouth, when this *Eternal Omnipotent Word* breathes not in the Heart; when it speaks not, can the Heart open, to receive any Consolation? Oh, how does the Soul, that has once felt Living Touches, and Breathings of this Word of Life, faint for it! How does it wait all the day long till it come! How does it watch more than for the Morning! And when it reads in the VVords of Scripture, concerning the sweet and lively Opperation of *this Word*, what it has wrought in others, and remembers what it has wrought in it self, and finds no moving or streaming forth of its Vertue; how does it lament after the Lord, till he send his VVord afresh, and Heal and Restore, and Quicken, and Comfort it, to its full Satisfaction? And then was this *Word*, even then present with it, in its Languishing time, begetting in it desires after a more full Manifestation.

And that Word is that I am pleading for, whereof *David* speaks so much, can be the more easily Demonstrated to such who are the more insensible of this Word, what it is, not being acquainted

quainted with its living Vertue in themselves, and therefore are apt to call it a Fancy; for that *David* was a Prophet, a Man inspired of God, to whom the *VVord of the Lord came* Immediately from his own mouth, for this is generally acknowledged.

Now, was not this a Rich Dispensation and Glorious? Would not *David* prefer this Immediate Word, to the Words writ in a Book either from himself, or these before him? and in *Davids* time, there was but litle of the Scriptures written, and if he would prefer this Word Immediately proceeding from the Mouth of the Lord, (whereby he was Inspired, and Prophecied, and Prayed, and Sung Psalms) to the VVords writ in a Book, which were but the effect of that *VVord of Prophecy or Inspiration in the Heart*: Then, is it not clear, that in these places above-cited, he understands this VVord; and this was the *VVord in the begining*, the Word of Power, of Truth, of Righteousness, of Faith, of Life in his Heart, which taught him the Laws, Judgments, Statutes, Commandments, Precepts, Testmonies, *&c.* he so much mentions in that *Psalm*.

This Quickned him, this Strengthened him, this Comforted him, this Taught him, and made him wiser than his Teachers: this was as Oyle unto him, a Lamp unto his Feet, and a Light to his Paths, in this his Steps were ordered, *ver.* 133. In this he Worshiped, he Prayed, he sung *Psalms*, and

and *all his Springs were in this*, *it was Life in his Heart*, *and sweet as Honey in his Mouth*, *and caused his Lips to drop as a Honey Comb*.

And *Solomon*, *Davids* Son, how much doth he speak of this VWord, but under an other Name? for it hath many Names, because it hath many Vertues or Properties, some Name pointing at one, some at another: he calls it VWisdom in his Books of the *Proverbs*, and *Eccles.* and in the *Song*, he calls it *Love*, *Beloved*; and by many other Names. So *John Baptist* calleth it the *Light*, *John* the *Apostle*, the *Anoynting*, the *Light*; the *Lamb*, the *VWitness*: and he is most frequently called in the VWritings of the Evangelists and Apostles, Jesus Christ: and by whatever Name or Vertue signified thereby, He was known to be a Saviour to all that believed in Him, whether *Jews* or *Gentiles*, *who enlightens every Man that cometh into the World*.

And to return to *Solomon*, how fully and manifestly points he at this Principle, and Foundation, under the name of Wisdom: and Wisdom it is, for Jesus Christ is the *Wisdom and Power* of God: how does he bring it in, under the designation of a *Woman*, a *Spouse*, a *Wife of youth*, a *Mother*, *&c?* So powerfully, so earnestly, so convincingly pleading with man, and even with all men, *Prov.* 1. 20. *Wisdom cryeth without*, *she uttereth her voice in the streets*, *she cryeth in the chief places of Concourse*, *in the openings of the Gates in the City*, *she uttereth her words*, or as it

is

is in *Junius*, and *Tremelius's* Translation, more truly; In every City she speaketh her words, (*for her sound is gone forth into all the Earth, and her words unto the end of the World*, Rom. 10. 18.) *How long ye simple ones, will ye love simplicity, and scorners delight in scorning, and Fools hate knowledg; Turn you at my reproof, behold, I will pour out unto you my Spirit, and make known my words unto you*; *ver.* 22, 23. and *Prov.* 8. 3, 4. *She cryeth at the Gates, at the entry of the City, at the comming in at the doores; unto you O men, I call, and my voice is to the Sons of Men*; or as it is in the Translation aforesaid, *I call upon you the Vulgar, or the Commons of the Sons of Men.* She calleth upon all, *many are called*, but few hearken and obey; and so it is, that *few are chosen:* And is not her crying in this place, *at the Gates in every City* (that is in every man) at the coming in at the Doors, the same with *Jesus Christ his standing at the door* (the door of the heart) saying, *Behold, I stand at the door and knock, if any man will open unto me* (Revel. 3. 20) *and hear my voice, I will come into him, and Sup with him* &c.

Now what doth she Promise to these that Hearken to her and receives her instructions, and lay hold thereon, *Prov.* 2, 2, 5. *If thou incline thine ear unto Wisdom, and apply thine heart to understanding*, &c. Then shalt thou understand the fear of the Lord, and find the knowledg of God. And *Prov.* 1. 33. *Who so hearkneth unto me, shall*

dwell ſafely, and ſhall be quiet from fear of evil: and *ver.* 23. *Turn you at my reproof, behold I will pour out my Spirit unto you*, and *Prov.* 3 13. *Happy is the man that findeth wiſdom* &c. *For her Merchandize is better than ſilver, and the gain thereof, than fine Gold. She is more precious than Rubies, and all the things thou canſt deſire are not to be compared unto her; length of dayes are in her right hand, and in her left hand riches and honor; her wayes are wayes of pleaſantneſs, and all her paths are peace; ſhe is a tree of Life, to them that lay hold upon her, and happy is every one that retaineth her:* and *Prov.* 3. 23. *Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble; when thou lyeſt down thou ſhalt not be afraid, yea, thou ſhalt lye down and thy ſleep ſhall be ſweet unto thee:* and *Prov.* 4. 6. *Forſake her not and ſhe ſhall preſerve thee, love her and ſhe ſhall keep thee; wiſdom is the principal thing, exalt her and ſhe ſhall promote thee, ſhe ſhall bring thee to honour when thou doſt embrace her*, &c. and *Prov.* 6. 22. (as it is in the Latin Tranſlation) *Whitherſoever thou ſhalt go ſhe ſhall lead thee: when thou ſleepeſt, ſhe ſhall keep thee, and when thou awakeſt, ſhe ſhall talk with thee; for the Commandment is a Lamp, and the Law is Light, and reproofs of Inſtruction are the way of Life, to keep thee from the evil woman*, &c. (that is, the falſe deceitful whoriſh Spirit, the Spirit of this world, which bewitches the whole Earth, and rules in the Children of Diſobedience): and *Prov.* 8. 14. *Counſel is mine, and ſound*

ſound Judgment, or Wiſdom: and *ver.* 28. *I lead in the way of Righteouſneſs, in the midſt of the Paths of Judgment, that I may cauſe thoſe that love me, to inherit ſubſtance, and I will fill their Treaſures:* and *ver.* 34. 35. *Bleſſed is the man that heareth me, waiting daily at my Gates, waiting at the poſts of my dores, for who ſo findeth me, findeth Life, and ſhall obtain favour of the Lord:* and *Prov.* 9. 3. *She hath ſent forth her Maidens, ſhe cryeth upon the higheſt places of the City, who ſo is ſimple let him turn in hither; as for every one that wanteth underſtanding, ſhe ſaith to him, come, eat of my Bread, and drink of my Wine which I have mingled,* &c.

Lo, How univerſal is her call, and how particular to all, and to every one, and ſhe not only ſendeth forth her Maidens, (that is, her Miniſters) to cry, but *ſhe cryeth her ſelf*, and how ſufficient is ſhe (being the very fulneſs of God himſelf) to anſwer all Mens neceſſities, and to be unto him *above all that his heart can deſire?* Wanteth he Counſel? *counſel is hers.* Needs he direction whitherſoever he ſhall go? *ſhe ſhall lead him.* Pants he for life? *ſhe is a Tree of Life.* Would he be at Subſtance, ſomewhat beyond all Shaddows, all Temporals, all things that may be Seen or Heard by the eye or ear of fleſh? *She cauſeth to inherit ſubſtance* that *which is eternal*, beyond all words, thoughts, or comprehenſions of man, which *the Moth nor the Ruſt cannot corrupt, nor the Thief break thorow and ſteal*; Would he have Long

Life, Riches and Honours, length of days are in her right hand, riches and honour in her Left; VVould he have the fear of the Lord, and the knowledg of God? *she giveth it him*: Is he hungry? *she feedeth him with the bread of Life*, which is heavenly *Vertue* and *Power*, the food of Angels: Doth he thirſt? ſhe *giveth him of the Wine new in the Fathers Kingdom*, even that which groweth in the Paradiſe of God: VVould he have a rule to walk by? *her Commandments is a Lamp, and her Law a Light.* VVould he have peace, and preſervation, and pleaſure? *Her wayes are peace, and her paths pleaſantneſs, and who ſo hearkneth unto her ſhall dwell ſafely, &c.* Or Needeth he company when he goeth, or ſitteth; when he lyeth down, or riſeth up; when he walketh in the Field, or is ſhut up alone in a Priſon, or deſolate place, where none hath acceſs unto him? *Then ſhe talketh with him, and ſhe is more to him, than Ten thouſands of Companions; for ſweet is her voice, and her countenance is comely; ſhe is like the loving Hind, and pleaſant Roe, and her breaſts ſatisfie him at all times, and he is alwayes raviſhed with her love.*

And now where is this Wiſdom to be found? Oh! How are men Bewitched from the True Path, where it appears; and how were we in a Day bewitched with them, *ſeeking Her without us*, and following after thoſe Idol Shephards, who (with Deſtruction and Death) hath heard the Fame thereof with their Ears, but *never ſaw Her*; and

and so could not *tell us where to find Her*, but cryed *Lo here, Lo there*, in this Sermon, that fine Book, this or that place of Scripture, this or the other Ordinance, while as we were led out from Watching at the Posts of her Doors, Waiting to hear her Voice in us, and Her Reproofs which were the Way unto Her, and her Path was in the *Light which Shined in our Consciences*; but our blind Watch-men told us, that was *not Wisdoms Voice*, which reproved us in our hearts in secret for our Sins, but the checks of a Natural Conscience: *and the Light which shined in our dark Hearts*, and made Manifest the hidden things of Dishonesty in us (said they) is not the Path of Wisdom, nor can it lead unto her; but a Natural Light, a Light which is Darkness, and blind as to the things of God; but we have found them liars, for it hath led us unto her; & that which reproved us, we have found to be her Voice; & we turning at her reproofs, we have found her Promise verified, *even the powring forth her Spirit upon us*, Prov. 1, 23. And she hath Revealed in us a Measure of all these blessed things aforesaid, and many a day Read we of them in the Scriptures, and heard the fame thereof with our Ears; but both she and they were hid from us, till our minds were turned to her own Voice, and Light in our own Hearts; and this gave us the Knowledge of Her, and of these Heavenly and Spiritual Blessings which accompany Her; and we assuredly know, that it is the Lord alone that giveth her, Immediately out of his own Mouth, *Prov*,

2. 6. She is hid from the Eyes of all living, and kept close from the Fowls of the Air; &c. God understandeth the way thereof, and unto man he saith, *Behold the fear of the Lord, that is Wisdom, and to depart from evil is Understanding*, Job. 28, 21, 23, 28. *And blessed are the pure in Heart, for they shall see her.*

And thus I have largely pointed unto this Principle, and Foundation from *Solomons* Testimony; and now I shall descend to a *Isaia's*, and passing many places might be instanced, I shall cite but a few, *Isa.* 2. 2, 3, 4, 5. *And it shall come to pass in the last Days that the Mountain of the Lords House shall be established, in the top of the Mountains*, &c. *And all Nations shall flow unto it*, &c. *For out of Zion shall go forth the Law, and the Word of the Lord from* Jerusalem, *and he* (the Word, for that is his Name, *Rev.* 19. 13.) *shall judge among the Nations, and shall correct, or reform many People*, (as it's in the Latin Translation) *And they shall beat their Swords into Plow-shares*, &c. *O House of* Jacob, *come ye, and let us walk in the Light of the Lord.* And Isa. 4. 25. *In that Day shall the Branch of the Lord be Beautiful and Glorious, and the Fruit of the Earth shall be excellent*, &c. *and the Lord will Create upon every dwelling place of Mount Sion, and upon her Assemblies a Cloud and Smoak by Day, and the shining of a flaming Fire by Night, for upon all the Glory shall be a Defence; and there shall be a Tabernacle for a Shadow.* And *Isa.* 42.

1.

1. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth, I have put my Spirit upon him, he ſhall bring forth Judgment to the Gentiles, &c. He ſhall not fail, nor be diſcouraged, till he have ſet Judgment in the Earth, and the Iſles ſhall wait for his Law,* ver. 4. and Iſa. 49. 6. *I will alſo give thee for a Light to the Gentiles, that thou mayſt be my Salvation unto the ends of the Earth.* And ver. 8. *I will preſerve thee, and give thee for a Covenant of the People to eſtabliſh the Earth, to cauſe to Inherit the Deſolate Heritages,* &c. And Iſa. 55. 4. *Behold, I have given him for a Witneſs to the People, a Leader and a Commander to the People.* And *Jeremiah* the Prophet ſaith of Him, *Jerem.* 23. 5, 6. *Behold the days come ſaith the Lord, that I will Raiſe unto* David *a Righteous Branch, and a King ſhall Reign and Proſper, and ſhall execute Judgment and Juſtice in the Earth, in his days* Judah *ſhall be Saved, and* Iſrael *ſhall dwell ſafely: And this is His Name whereby He ſhall be Called,* THE LORD OUR RIGHTEOUSNESS. And he ſaid of Him, *Jerem,* 20. 9. *His Word was in mine Heart as a burning Fire, ſhut up in my Bones, and I was weary with forbearing, I could not ſtay.*

And this was the Word which came unto all the True Prophets, and inſtructed them with their Meſſages, from the Mouth of the Lord: Many other Paſſages might be brought, Teſtifying to this Principle, out of the other Pro-

phets, *Ezek. Dan. Hoſea*, and the reſt, but I forbear. And *John* the *Baptiſt* Teſtified of Him, ſaying, *That He came, being ſent of God for a Witneſs of the Light, that all men there through Him might Believe; he was not that Light, but was ſent to bear Witneſs of that Light, that was the True Light, which enlightens every Man that cometh into the World*, John 1. 6, 7, 8, 9. And Chriſt himſelf in the Days of his Fleſh teſtified of himſelf, ſaying, *I am the Light of the World, he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life*, John 8. 12. *And this is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light*, John 3. 19. *and* John 14. 6. *I am the Way, the Truth and the Life.* And *John* 11. 25. *I am the Reſurrection and the Life.* And *John* 10. 9. *I am the Dore, by Me, if any man enter in, he ſhall be Saved, and go in and out, and find Paſture:* And *John* 15. 1. *I am the Vine, and my Father is the Husband-Man, &c.* And all theſe glorious things both he in the daies of his Fleſh, and the Prophets before that his appearance in that body of Fleſh, declared, neither Only nor Principally, concerning his coming in the Fleſh, (Namely, in that Veſſel, or Temple, which appeared at *Jeruſalem*) but mainly and Principally, concerning his *Spiritual Appearance* in his Saints, after his being Crucified, Riſen, and Aſcended, for till then, the Son of Man was not Glorified, *Phil.* 7. 39. And though he was bodily pre-

present with his Disciples, yet he told them, they were to see greater things, *Phil.* 1. 50. *And he said the Kingdom of God was at hand*; And he taught them to pray for it: and he said, *There be standing some among you, which shall not taste of Death, till they see the Kingdom of God come with great Power and Glory*: whereby it is manifest, that these things relate mainly to his coming again in Spirit; when it should be powred out according to these many Promises concerning the same, Recorded in the Prophets; and as is said before, he told them, *It was expedient He should go away*, that he might come again in a more Glorious and Comfortable Appearance by the Revelation of his Glorious Power in their Hearts, for his Kingdom was not of this World, but an inward Kingdom, and he said, *that it was within*; and pointed to this Spiritual Appearance, by his Light in their Hearts, under many Parables and Figures, *which he calls the Kingdom of God*, Mat. 13. 18, 19. *&c.* He compareth it to *Seed sown in several sorts of Ground*, and he explaineth what he meaneth thereby, calling it the *Word of the Kingdom*; That *Kingdom which standeth not in Words*, but in the Word Eternal; and this is the Word of the Kingdom which is sown in all sorts of Ground, good and bad; that is, in every mans heart, but *the good only receiveth it, and bringeth forth Fruit therein, ver.* 3. He compareth it to a *Grain of Mustard-Seed*, which being

being the leaſt of all Seeds, yet groweth up into a Tree, and is the greateſt among Herbs; hereby pointed at his appearance in Mans Heart at firſt, which is very inſenſible; but as he is believed in, becomes gradually greater and greater, till the *Kingdom come with Power and great Glory*, which is alſo figured forth, by the other Parable of *Leven* which a *Woman took and hid in three Meaſures of Meal, and it Leavened the whole.* Again, *ver.* 44. He compareth it unto a *Treaſure hid in the Field, the which, when a Man hath found he hideth, and for joy thereof, goeth and ſelleth all that he hath, and buyeth that Field*; whereby he underſtandeth his Light that ſhineth in the darkneſs of Mans Heart, which hideth it from him; and the Earth in mans Heart is that Field: Now though the Darkneſs doth much to hide this Noble Treaſure, yet this Noble Pearl ſhineth *forth through the Darkneſs*, and reaches to ſomwhat in Man, which being touched by its Vertue and Power, is made ſenſible; and an Eye opens in the ſenſible part, which finds the Treaſure, and ſelleth all for it, (quitteth all the Light diſcovers to be evil) that the Field may be redeemed, and the Treaſure poſſeſſed; and this Treaſure, the Word of the Kingdom being full of Power, worketh out the Corruption out of the Field, (the fruitful Field becometh Barren) and then fatneth it, and maketh it Good Ground, good Earth, (this is the New-Earth) and the Treaſure or *Seed ſown therein*

takes

takes Root, and becomes a Branch or Plant, and it is the noble Plant of Renown; That is, *Christ Formed in the Soul*, *Gal.* 4. 19. And so the Barren *Wilderness becometh a fruitful Field*, and the fruit of the Earth becometh excellent *Isa.* 4. 2. *For it is the Truth which springs out of the Earth, and the Heavens open and poureth down Righteousness*, which Watereth this noble Plant with its Living Streams.

Again, he compareth it to a *Merchant-man seeking goodly Pearls, who finding one Pearl of great price, went and sold all and bought it*; What is this Pearl, but the Light, *Revel.* 21. 21. compared with *John.* 10. 9. The *twelve Gates are twelve Pearls*, and yet but one; as the seven Spirits of God are one Spirit: Again, *ver.* 47. He likeneth *it unto a Net cast into the Sea, which gathereth of every kind good and bad, but the good are kept in the vessels*, and the bad *cast away*; hereby is signified, the Word of Gods Power, the Light of Christ taking hold both of the good and the evil in mens hearts; it taketh hold of the good, and brings it into Union with it Self; it taketh hold of the evil, not to unite it self there-with, for that is unpossible; but to crush it, and make a Conquest over it, and *cast it into utter darkness* lest it trouble the Creation. And *Luke.* 15. 8, 9. He compareth it to a *Woman, having lost her piece of Silver in her House, and she lighteth a candle and sweepeth the house, and seeketh diligently till she find it; and when she findeth it, she calleth*

her

her friends and maketh merry with them, through joy that the lost piece of mony is found: and this House where the lost-piece of mony was lost, and is found, is Mans Heart; it was lost by *Adam's* Fall, yet it remained still in the house, and in the house in Man's heart its to be found, and the candle is lighted in this house, and it must be swept to find it. By all which, Christ Jesus points at this Principle, His Kingdom, or Appearance by his Light in Man's heart, and the scope of all these Parables is, to turn in Man's mind to the Kingdom, the Light of Christ in the heart, to find the *Treasure*, the *Pearl*, *the lost piece of Mony* there, to find it where it was lost and is hid, for there it is to be enjoyed and possessed: No man possesses more of God, or of Christ, but what is revealed in himself; and to this Principle and Foundation the Apostles pointed, for *Pauls* Commission, was from God, to Preach unto the *Gentiles, turning them from Darkness unto the Light*, and so he Preached up the Light much, 2 *Cor.* 4. 6. God (saith he) *who commanded the Light to shine out of Darkness, hath shined in our hearts*: here he Preacheth not any outward Light, but a Light that shineth in the Heart, an inward Light; and he calls it, *ver.* 7. the Treasure in the Earthen Vessel; as Christ called it, the Treasure hid in the field. And *Ephes.* 5. 13. He saith, *All things that are reproved, are made manifest by the Light; for what ever doth make Manifest is Light*; wherefore he saith, *Awake thou that sleepest, and arise from the Dead, and Christ*

shall

shall give thee Light: He does not say, that He should give it, or His words either; but, that Christ should give it: but by his words he pointeth to Him; and Him, not afarr off, but neer; *the Word is nigh*, (*Rom.* 10. 8.) *even in thy heart*: by which he understands Christ, as is above demonstrated, and more plainly he declares this, *Col.* 1. 26, 27. Calling it, *The riches of the Glory of the Mystery in the Gentiles*, (for so it is in the *Greek*;) And this Mystery is Christ the Mystery in them, hid in them; the Treasure hid, and till it be found, it is not the hope in them, but in them in whom it is manifested, it is the hope of glory, *Christ in you the hope of Glory*, *ver.* 27. And Him he Preached to every man, *ver.* 28. *Warning every man, and teaching every man*: he Preached Him to them, *In them*; and he pointed them to Him, *In them*; him Crucified *in Them*, the Light shining in Darkness *In Them*, the Treasure hid in the Field, *In them*; the piece of Money lost in the House *in them*: And as Jesus Christ came to seek, & save the Lost, so all his Ministers ever Preached people to this, the Lost in them; that it might be found, that they may find a lost God, a lost Christ, *whom they had lost, and from whom they were separated by their Sins*: This was the sum and substance of their Doctrine, to turn them to God, and to his Son Jesus Christ near them; That they might feel after him, in whom they had Living, Being, and Motion, to turn them to the fountain of Living Waters, from the broken Cisterns to the Issues of Life which would spring forth

forth in their hearts, were that which lets removed; and therefore said *Paul*, 1 Cor. 2. 2. *I determined not to know any thing among you, (in you) save Jesus Christ, and him Crucified*; He Preached every where *Christ Crucified*, that he might be raised up in them, the Treasure hid, that it might be found in them; and therefore he said, 2 *Cor.* 13. 5. *Examine your selves, whether ye be in the Faith, prove your own selves, know ye not, how that Christ Jesus is in you, except ye be reprobates?* have ye not found the Treasure that was hid in you, the piece of mony lost, *&c.*

And the other Apostles pointed at this same Princple in the heart. *James* saith (*James* 5. *ver.* 5, 6.) to the ungodly Rich men of this World, who live in Pleasure on the Earth, and are VVanton, Nourishing their Heart as in a day of Feasting, *ye have Condemned, and killed the Just, and he doth not resist you.* Christ Jesus the just and faithful VVitness in their Heart, him they had Crucified in his appearance in them; for as He is, and Lives in himself, being an Eternal Incorruptible Life, he cannot be Crucified, but his Appearance may be. See *Rev.* 11. 8. compared with *Rev.* 13. 8. And he saith to the Brethren, *grudg not one against another Brethren, lest ye be Condemned; behold, the Judg standeth before the Door*; Christ he standeth by at the Door, if ye grudg, he will hearken the least motion of that Nature, and Condemn it by his Light which shineth in your Consciences; for

that

that is it that Condemns, *John* 3. And He bids them *wait patiently for the coming of the Lord, Viz.* In His glorious Appearance the second time unto Salvation, *as the Husband man waiteth patiently for the pretious Fruit of the Earth, after the Seed sown.*

Now Christ is both the Seeds-Man, and the Seed, and also the precious Fruit. And *Peter* in like manner directeth them to this, and for the patient waiting for his second Appearance, 1 *Pet.* 1. 13. *Be sober, and hope to the end, for the grace that is to be brought unto you, at the Revelation of Jesus Christ,* when he shall appear in you, Glorified, who before was Crucified in weakness, yet now raised in Power, and Living by the Power of God, and Raising you up together with him, and setting you in heavenly places in him. And till that time, that *the Day dawn, and the Day-Star arise thus in their Hearts,* he directeth them unto a Light that shineth in a dark place, which is the same Jesus Christ in his first Appearance; as the Seed sown, a seed of Light Sown, but not come forth to the perfect day: and this he calls the most sure, or firm Word of Prophecy, whereunto they do well to take heed for the time; and this is the same Word *Moses* pointed the *Jews* unto, as is above Demonstrated, and *John* points much to this Principle, 1 *John* 1. 1. *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands*

hands have handled of the Word of Life; declare we unto you, that ye also may have fellowship with us; and truly our Fellowship is with the Father, and his Son Jesus Christ.

Lo, how he declareth, that his Fellowship with the Son Jesus Christ, though long before now, his Appearance after the Flesh was removed, yet he had Fellowship with that Life which remained, and more Gloriously Appeared after he was taken up; the Life which was in the Beginning, that he Heard, Saw, and Handled, (not with that which is born of the Flesh, but of the Spirit,) and was *partaker of*; even that *Divine Nature*, or Life, 2 *Pet.* 1. 4. And this Apostle *John* calls it by other Names, such as the Seed of God, the Anointing, or Unction, the Truth, *&c.* And in *Revel.* he calls it the Lamb and the Word of God.

And thus I have gon thorough *Moses* the *Prophets*, and Christ himself in the Days of his Flesh, and his Apostles, their Testimony concerning this Foundation, or fundamental Principle, which as they witnessed, a Foundation, and Fountain of Blessedness, Life, Joy, and Peace in themselves; a Substance beyond all Shadows, Words, Pictures, Representations, Comprehensions, or Thoughts, so they pointed their Hearers hereto; and this was the work of their Ministry, That people being brought to Hear, See, Handle, and Partake of this Life in themselves, *they might have Fellowship with them*

them therein; and so let People try themselves, and the Churches they are Members of, if they be Built on this Foundation, the Word of Life which *was in the Beginning*; or if they have never come to know any other Foundation as yet, but Words from without, and for which they never knew, any other ground to believe them, but hear-say from man, and not hearing the Voice of God himself, their Foundation is but false, their Faith false, their Church, and Worship, and their whole Religion is false and vain.

Argument XI. And this was it, to wit, the Revelation of Jesus Christ, and the hearing of his own Voice, by which those who heard the Ministers and Apostles (sent by him) believed their VVords, and the things by them declared; for had it not been this, they coming forth Declaring of such Unheard of things, and so unlike, so unprobable, so foolish to the Wisdom of Flesh and Blood; they could never have been received, nor gained such ground upon the VVorld as they did: This is somwhat touched before, but is somwhat more fully to be Treated of Here, being so VVeighty.

This was it, that gave to the People a proof of their Ministry and Call, and Message, that it was of God, he who sent them, Christ *the Word which was from the Beginning*, and spoke

in them to the People, the ſame ſpoke and bear Teſtimony to the ſame VVords and Things Declared by the VVords, in the Hearts and Conſciences of the Hearers; and this made them and their Doctrine Manifeſt, they had no other Proof ſo ſufficient, as this, and this without any other was ſufficient, and ſo neceſſary, that nothing elſe could certainly perſwade them; for many of the Prophets wrought no Miracles, nor did they always tell of things to come, and how many were Converted to the Faith, who never ſaw any outward Miracle VVrought, and thoſe who were paſt feeling or diſcerning the VVitneſs of God in themſelves, would not believe for all the Miracles, or other outward Appearances, they called them Devilry, and the like; for their hearts were hardned, and the Heart that is hardned, hath the Ear that ſhould hear, ſtopped, and the Eye blinded.

So was it with *Pharaoh* and his Servants, yea and many times with the People of the *Jews* themſelves, but they who had the Ear to Hear, the inward Ear in the ſenſible Heart did Hear, and ſuch a Power oft-times went along with the *Meſſengers of the Lord*, that it Rent the hard Rocky Heart, and Broke it in peices, and made it Senſible, and Quickned the Dead, and opened an Ear to Hear the Word in themſelves, and ſo the Lords Meſſengers declaring in the Power and Word of God that ſpoke in them; they directed them to hear that Word in themſelves:

He

He that hath an ear to hear (saith *John*) *let him hear what the Spirit saith to the Churches:* And *Jeremiah* said, *If ye will not hear, in secret*, i. e. *within*, (as I have read it in a Latin Translation) *my Soul shall weep for you.*

Hear the word of the Lord, said they: This was their Authority, their Proof, they had nor another; and as this cleared their Call, and the truth of their Message in themselves, so did it in their hearers, and nothing else could do it, but that Word; *the Word of Truth, the Word of Faith*, to which *Moses* pointed the *Jews*, and *Paul* the *Romans* in their hearts; and this made them Manifest, and their Doctrine, and witnessed to them, was a Seal of confirmation unto it, *I have given him, said the Lord*, (as it is writ, *Isa.* 55. 4.) *For a witness to the People*; and *Revel.* 1. 5. *He is called the faithfull witness.* See further, *Mal.* 3. 5. *Mica.* 1. 2. Clear Testimonies for this, *and he who believed, had the witness in himself*, 1 *John.* 5. 10.

He that believeth on the Son of God, hath the witness, *Christ the witness in himself*, and in the Testimony of this witness, which said *Amen* to the words spoken thorow the Lords Messengers, stood their Faith; not in their words, but in the Word in themselves testifying thereto, and they believed not, because they heard them, but because they heard Himself; as did the *Samaritans* Jo. 4. 42.

And this is the Testimony of God, which is greater than the Testimony of Man, for which,

it is Bleſſed; and ſo their Faith ſtands in that which cannot be ſhaken: let men be ſhaken, and toſſed, and driven to another thing or teſtimony; yet *the Foundation of the Lord ſtandeth ſure*, having this Seal, this Witneſs in ones ſelf.

And the Faith that comes thus, ſtands *in the Power of God*, the Word of Power which witneſſeth in them, God ſpeaking himſelf in them, and this is the (ſo called) Formal object of Faith. *Papiſts* and *Proteſtants* ſo content for, both agreeing in this, That it is God ſpeaking, which is the formal object: But quoth the *Papiſts*, It is the ſpeaking in the Church of *Rome*; and ſo upon the matter, They make it her Tradition: No, quoth the now *Proteſtant*, the degenerate *Proteſtant*, (for the pure primitive *Proteſtants* owned the true Foundation with us, though their diſcovery of it was but little,) God ſpeaking in the Scriptures, is the Object Formal of our Faith, or Foundation of it, *viz.* The chief moving cauſe or *medium, ex parte objecti*, why the Scriptures are to be believed, which is in effect, to make the Scriptures themſelves it; for they deny, that God ſpeaks in Man's heart, or reveals immediately in man, by voice, or word of mouth from himſelf by way of Object.

So that *that which is Heard, Seen, or Felt*, is not any Object Immediately revealed from God himſelf, that Word it ſelf Immediately Speaking, Manifeſting, or Revealing as the Prophets and Apoſtles witneſſed, but God ſpeaking from without, in the Scriptures, that is it.

And

And that this may be believed, they say There is need of an Illumination, (they are afraid to call it a Revelation, as may be seen in their Confession of Faith, 1 *Cap. 6. Art.* where denying all New Revelations of the Spirit, they add; nevertheless, we acknowledg the inward Illuminations of the Spirit of God, to be necessary for the saving understanding of such things, as are Revealed in the Scriptures, for therein (say they) the whole Counsel of God concerning all things is revealed yet,) some are now calling it an inward Revelation, or an Immediate Revelation, *ex parte subjecti, sive potentiæ*; but not *ex parte objecti sive medii aut principii cogniti, quod prius cognitum in se ducit in cognitionem alterius*: and they call it, to wit, this Revelation, *ex parte subjecti sive potentiæ medium Incognitum assentiendi i. e.* an unknown midst of assenting.

See for this *Robert Barrones* Book concerning this Point, against *Jesuit Turnbul*, where the Reader will see: I faithfully relate his Doctrine, and this man refutes (but so Coldly, as caused me Wonder,) them who affirm, that the Foundation, or formal Object of Faith, is the Internal Testimony of the Spirit, speaking or manifesting in such a way as the Prophets, who were Inspired, witnessed, haveing (as he acknowledges) the Objects presented unto their Minds, from God himself by Species, or Forms Supernatural (as he calls them, and as they term

them in the Schools;) and he Illuſtrates this further, in what ſenſe he owns Immediate Revelation, and in what ſenſe he denies it, by a pretty fit Compariſon; as when a Vail or Cover is taken off a Mans Eye: "That is (ſayes "he) a Revelation *ex parte ſubjecti ſive potentiæ*, "of the part of the Subject, or Faculty, or "Senſe, which perceives; and that which he "denies is Revelation *ex parte objecti*, as when "the Eye having no Vail upon it, or ſtop from "ſeeing, but that the Object is hid, by a Vail "covering it; and this Vail muſt be removed ere "the Eye ſee, though never ſo quick of diſcerning in it ſelf; and thus he concludeth that there "needs the operation of the Spirit of God, to take "the Vail off the Eye, but not off the Object, "for that needeth not; the Object of a man's "Faith is the Doctrines of the Scriptures, which are "moſt Clear and Evident therein, only the "Vail muſt be taken off the Eye of the Mind, "to See them in the Scriptures.

And this is the General Doctrine of the Prieſts, and Teachers in the national Miniſtry, as I have Diſcourſed with themſelves both South and North; and its the Doctrine generally of the *Proteſtant Churches* ſo called, as they ſtand at this Day; and now they ſay in their Pulpits and elſe-where, That we do them great Wrong, when we affirm, They deny Immediate Revelation, and the Teachings of Gods Spirit; for they ſay, that we maintain, but

but in such a way, and not in such a way, as is before declared; and I have asked some of them, if they be for an inward Revelation, Testimony, or Teaching of the Spirit of God, then whither is the inward of the Spirit, or the outward of the Letter, the most evident, certain, or perswasive to me? I have been answered, (though some hath said, that of the Letter, is the greatest, weightiest, most evident, &c.) They are not two Revelations, the inward and the outward; but they are one and the same Revelation, Testimony, or Teaching, caused by different Mediums, the Scriptures by way of Object, the Illumination of the Spirit and the Mind concurring therewith, by way of Power or Faculty; "As when I look "upon a Lillie, three things concur to make "me see it, the Eye, the Light, and the Lil-"ly; and if one of the three be wanting, there "will be no sight of the Lilly, yet the Eye "makes not one Vision, the Lilly another, "but one and the same Vision is made with "both, and so the Revelation of the Spirit, is "not to be compared with the outward of "the Letter say they, Whether is best or "most certain, these Being not two but one, "and each midst being Supream, or greatest in "its kind? The one *ex parte subjecti*, the o-"ther *ex parte objecti*; and that *ex parte sub-"jecti*, they call *medium incognitum, assentien-"di*; that which gives the Knowledge of the

" Object, but is not known it self Immedi-
" ately, or first known or perceived; and then
" giving the Knowledge of the other, as the Eye
" is *medium incognitum videndi*, it gives the
" Sight, but is not seen it self; so the fore-cited
Robert Baron.

And I have found it with me the more largly to hold forth the Priests Doctrine in this thing, to undeceive such as are so gulled, and cheated with them; who whiles would give the poor People to believe, they are for Immediate Revelation; but it is well known they deny it, both in Principle and Practise, and did they not deny it, Why Persecute they such who are for it? And were they for the Immediate Teachings of Gods Spirit in man's Heart, Why oppose they such who Witness it, and are not Letter learned? And when they say, They are Taught, and called of God to Preach, (as *Peter*, and many others, who had not Book-Learning,) O they cry out Fancy, Delusion, *Revelation Immediate is ceased:* And they are very blind who see not, that upon this Foundation of denying Immediate Revelation, or teaching of Gods Spirit, depends their Church, Ministery, and the whole Clergy, and their so called Theology, and Philophy Schools, and Colledges; for if once people were perswaded and convinced, That God did Teach, and would teach them, who wait on him; such and many more things, and in a more excellent way than they are taught by them, for such

great

great Summs of Mony, then they would turn their backs upon them, and their Colledges would become like the *Abacies* at this day (which lodged that Prophane Rabble of *Papist-Monks* and *Friers*, who pretended to as great Spirituality, as the National Priests do) an habitation for Owles and Ravenous Beasts, and then down should all the Proud, Lording, Lofty Clergy, with their many degrees of *Doctorships*, *Lordships*, and *Masterships* pass; who being strangers to the true knowledge, which is Life, Peace, Joy, and Satisfaction in full assurance to the Soul, are vainly puffed up in their fleshly minds, by the form of knowledge in the Letter; as I was my self, whilst among them, and thought all men Idiots, and unlearned, who were not skilled in that litteral knowledge; but the Lord by his rich Grace brought me to see the vanity of all that knowledge: And I was convinced, that I was yet ignorant of the true knowledge of God, and I came to value one dram of the living knowledge; (from God himself) so to speak, before all the Talents of that other, which I had laboured so much for, and had cost me so much both travel and mony, and I saw, it was all but loss and dung; and it lay upon me from the Lord, to depart from these Teachers, who could not point me to the living knowledge of God, where I could find it: And I came and heard Men and Women who were taught of God, who pointed me to the true Principle; and though some of them could not read a Letter, yet I found them

wiser

wiser than all the Teachers, I ever formerly had been under: and now the Lord has brought me into a Measure of the same living knowledge from his own Mouth; and if people were convinced, that there is such a blessed and glorious dispensation, and so freely attained, they would turn their backs upon the old formal Clergy, & wait upon the Lord for knowledge; and these they would only hear, who were taught of God themselves: and the condition of their Disciples and Flocks, who generally are more barbarous, wicked and ungodly than the savage *Indians*, too manifestly declares, they are not brought to the true knowledge and wisdome; the principle whereof, is the fear of the Lord, which redeems the mind out of all such practises they are found in.

And now I shall lay open a little, this deceipt of theirs; who affirm Revelation is ceased *ex parte objecti*, of the part of the object; but it remains *ex parte subjecti*, of the part of the subject, faculty, or power which knoweth, and gives the knowledge; but it self in it self, is not known but by way of consequence; judging it to be the Spirit of God, from such tokens and marks as they fancy in their dark minds.

Now behold the deceit of the Serpent, which lieth alwaies near to betray from the knowledge which is life, and comes from the Spirit of God; and to snare them with a knowledge, which comes but from the Letter, and their dark minds, toge-

ther

ther with his suggestions and inspirations there unto, and so they come to acknowledge which is the brat of the earthly Spirit; this hatches and brings it forth, and the Devil begot it, and is the Father of it: and this wisdome is called by *James* 3. 15. *Earthly, Sensual, and Devilish, and is not from above*; so then ye may perceive, there is a wisdom and knowledge of the Scriptures, that is devilish: such had the Priests, Pharisees, and Lawyers of the *Jews*, much Scripture, Letter-knowledge, but it was devillish; for they killed Christ.

Now, these who are endued with this knowledge, think far otherwise, they think it is Spiritual Knowledge, and spiritual it is in that sense, as wickedness is called Spiritual; but they are apt to think, it has come from the Spirit of God, whereas it is from the Devil; and here the Devil who gives it them, covers himself, so that he cannot be seen, nor the knowledge cannot be known of what nature it is, till the Principle or Spring, from whence it Springs or flowes, be discovered, Known, Seen, Felt, or Perceived; and now he having so deceived them, as to make them believe, this is not attainable; the Spring or Principle, which gives the knowledg, is not immedialy to be known.

This was the Prophets and Apostles priviledge, who had a Knowledge of the *Principle* in its *immediate Manifestation*, which taught them, they could perceive the Fountain clearly, from whence it flowed, it was Revealed to them Immediately, but this is now ceased, and we must gather only

only the Knowledge of the Principle that indues us by Conſequence; (and what a poor uncertain blind Knowledge, is this I may afterwards Demonſtrate when I come to Examine that they call their Aſſurance.)

And thus they continue in the Dark, though they have a Knowledg; yet they cannot certainly tell, who is the Father of it, who begot it, who Inſpired it; they feel not the Principle, nor ſeeth, nor perceiveth it, it's *medium incognitum aſſentiendi*, that is an unknown midſt of Aſſenting, and yet they think all is well, and their Knowledge is True and Good enough.

As a Man that has the Jaundies, which ſeeth the Object, let it be never ſo White, he judgeth it to be yellow, and thinks he ſeeth well enough, not ſeeing the yellow vitious humour in his Eye that beguiles him: But now if he could ſee his Eye, to compare it with another Man's Eye, then he would be convinced, his ſight was not the right ſight, for he would perceive, that the Principle is Vitiated, and that Vitiates the ſight; and ſo they not knowing the Principle clearly and diſtinctly in it ſelf, when any Motion or Opperation comes in upon their Minds; let it be a Thought concerning ſuch or ſuch things, ſome Scriptures brought to their Remembrance, or ſome thing bearing it ſelf in, as Duty; were it to Pray, or Give Almes, or Read, or Hear, or the like; and finding

finding some inclination begetting a Bentness in them, and driving them by way of impulse to such or such a thing.

Now, they not knowing Manifestly the Ground or Principle from which these Thoughts, Suggestions, Motions, and Inclinations arise; what a loss are they at? And how great is the Danger they are in? as if a man at Midnight were walking amongst Coal-Pits, he is as ready to fall in the Pit, as keep the right way, and much more, having no Guid cartainly to direct him in this thing; and now these Motives, Thoughts, and Inclinations, and Workings, arising from the wrong Spirit and Principle, though they had never so great a shew, to be Good and Duty, yet they are not to be Cherished, Received, or Obeyed; and he who Obeys them, serves the Devil, and not God.

Again, a Motive or Inclination, or Opening, concerning such or such a thing, proceeding from the Spirit of the Lord, if it be not Received, Followed and Obeyed; this becomes sin, and grieves, and provokes the Holy Spirit of God; and so man in this state, not knowing certainly and Infallibly, the Spring and Principle that moves him, is equally ready to serve the Devil, as God, yea much more; for he being captivated in the Darkness, the Devil Rules in him at his Pleasure; for certain it is, what ever is moved in Man's Heart, it proceeds either

the Spirit of Satan, or from the Spirit of God: now he who has the true Eye opened in the ſenſible part in him, perceives manifeſtly the Spring, whence the Motions Ariſe; if it be of God, he feels it to be ſo, and is refreſhed with the Heavenly Vertue and Power that moves him, and it fills his Heart with Joy and Peace unſpeakable the nature of which joy, is diſcerned to be pure in the Light which manifeſts it.

Again, if the motion be of the Devil, the Eye in the ſenſible part manifeſtly diſcernes it in the Light, and feels the Spring or Principle from which it ariſes, and he is burthened with it, and that of the Lords begetting in his Heart, hath no Union with it, nor can cloſe with it; and Power from God ariſes and reſiſts it in the Heart: and thus when the Enemy would come in as a Flood, the Spirit of the Lord ſets up a Standard and Bull-Wark againſt him.

O! what a Sweet, Bleſſed, and Comfortable Condition is this, to know every Motion that moves in the Soul; to have Judgement to ſet up the pure Judgment from the Lord in the Heart, which paſſes an infallible Sentence upon every Thought and Inclination, ſhewing its Nature, and Stamping as it were upon its Face, a Superſcription, ſhewing whoſe it is.

This is the Spiritual Man which *judges all things*;

things, and *is judged of no Man*; He is a Child of the Day, and walks in the Light where is no occasion of stumbling; and he knoweth whither he goeth, and whom he serveth, and whose work he doth; and this man doth all in Faith, from a full unshaken Perswasion, that he is allowed and approved of God in what he does, and so he serves God in all things, and Glorifies him in his Body and in his Spirit, which are the Lords; and till Man return to this state, which was the pure State of his first Creation, he shall never have true Peace, or Content, or Joy, or Rest, but find Judgment from the Lord pursuing him, if he be not past Feeling; and this was my own Condition in a day.

O how did I lament before the Lord because of the thick Darkness wherein I was so choaked, that I had no manifest or infallible feeling of that which is my life to day, the blessed Spirit of God; and when many things moved in me, and thoughts came in upon my mind, how was I ground as betwixt two Mill-stones, with doubts on the one hand lest they were of God, and fears on the other to the contrary, and I had no certainty of either: and so whatever I did, I was Condemned, and full well I knew the truth of that Scripture, *He that doubteth is Damned:* and I never came to the full and manifest Perswasion what Spirit or Principle moved in me, till I came to a *cessation of all my own works*, in the self-will; and then

then in the ſtillneſs I Learned the Judgment of God, concerning every thing in me; and in that day I cryed out and queſtioned in my heart, ſaying, Is ſuch a thing poſſible at this day, (for I had no doubt, but the Prophets and Apoſtles, and Saints of old had it) for me to know that Spirit that moveth in me, to have a feeling or ſenſation of it, which would put me out of doubt? as when I taſte *Wine*, or *Water*, or *Vinegar*, I diſcern each of them Manifeſtly, and has no doubt concerning them; and by the Lords merciful Providence and his good hand that led me, in a way I knew not; I met with a People who told me there was ſuch a Bleſſed Diſpenſation, and they were brought into it in their Meaſures; and they ſaid to me, God was to be known, and his Holy Bleſſed Spirit, by a Senſation or Feeling, which begot a Raviſhing Unſpeakable Joy, Sweetneſs and Delight in the Soul, ſuch as I never conceived of, neither could it enter into my heart, till it were Revealed unto me; and as I kept to that which judged me, gradually it raiſed up a pure ſenſe and diſcerning in me, and begot a Birth of Life in me, which could feel its Spring or Principle: And this is man's Happineſs, and till he come, hither, he is in Darkneſs, and walks he knows not whither, and works, he knows not whoſe work it is, or whom he ſerves; for now theſe Thoughts, Motions, or Inclinations of the mind being ſo Secret, what can judge them? but

the

the Word of God alone; *that Eternal Word of Power Jeſus Chriſt, before whom, all things are naked and bare,* which is *quick and Powerful, and ſharper than a Two-edged-Sword, to devide betwixt the Soul and Spirit and is a diſcerner of the thoughts, and intents of the heart*; all Scripture words come ſhort here, infinitely ſhort, for the Devil can, and oft doth, *Transform himſelf into the likeneſs of an Angel of Light,* and puts on the *ſheeps cloathing*, the good words, Scripture words, he can ſuggeſt them, and teach man to ſpin out many ſubtil notions and interpretations about them, which things alſo may be true upon the matter, but being known and received from, and retained in the falſe ſpirit, is but an Idol: and not the Truth.

Again, there are many things which a man does, which in themſelves conſidered, may be done, or not done; and ſo they being conſidered meerly in themſelves, are neither Good or Evil; and become only ſo according to the Principle, which moves in men's hearts thereto; good, becauſe from the Spirit of God, Man is moved thereto; and evil, becauſe from the wrong Spirit, Man is moved to do them.

And ſo it comes oft to paſs, that two Men doing the ſame things, upon the matter, or ſpeaking the ſame words; ſuppoſe the giving of Almes, or ſpeaking of ſome words by way of Exhortation, or Prayer, or the like; the one may be juſtified of God, doing the ſame from

the movings of his Spirit, *the other Condemned*, doing them from the *wrong Spirit*, or *Principle*; and yet both ſo far go together as *Scripture words* can go with them.

And here the words fall ſhort to judge them, both uſeing the words or things in themſelves, allowable by them; but now the one doing in *the Faith*, which gives the *feeling of the Principle of God* which moves him, is *accepted*; and the other doing but in the *Form* and *Immitation*, and from the *wrong Spirit* and *Principle* is *Rejected*, and his ſervice, *abomination before God*.

And if one would ſay, theſe inward ſecret Motions may be judged by their Fruits, which afterwards outwardly appear? I Anſwer, That is too late, and the Enemy may proceed ſo great a length, before the Fruits outwardly appear, as to have wholly captivated Man into his Snares, ſo as he cannot get rid, and then he will readily Teach him to juſtify the Fruit alſo: But though they were ſeen to be evil, it is too late; according to the Wiſe ſaying of the Poet,

Principiis obſta, ſero Medicina paratur,
Cum mala per longas invaluere moras.
Reſiſt all Evills, how ſoon they begin,
When they have grown, too late comes Medicine.

Evil is to be Reſiſted in the firſt Appearance; (the Serpent is to be cruſhed in the Egg) And how

how shall it be resisted, if it be not manifestly known?

And hereby it may further Appear, how absolutely necessary it is for man to know the guidance of the Lord Immediately by the Revelation of his Light and Spirit to order him in the stepps of his Conversation; for *it is not in Man to direct his Stepps*; and he is in all his Ways to acknowledg the Lord, and to be found in his Will in all things, doing all in his Name; that is, in his Power, in the leadings of His Holy Spirit, to walk after that in all things, else he cannot do all in Faith, having in all he doth, either the expres Commandment of the Lord thereunto, or at least his Approbation; Feeling in his Spirit, the Lord giving him Liberty: and how far short do the Scriptures fall to tell a man, what he is to do in all Circumstances, and Emergencies of Providences which fall out in his life time, no rational man but seeth; a World full of Books could not contain Rules and Directions to a Man in all things, which yet are all to be done in Faith, the Foundation whereof is the *Word of God*, and his Revealed Will; and if one should plead, that general Rules of Scripture, and Examples, may serve the turn, who see not, they cannot but fall short, there being no Rule immaginary so generally concerning things in themselves indifferent but suffer thousands of Exceptions and Examples also; yea, and many times these things which in the

general look as Duty; when the particular comes to be weighed in the Ballance of Righteous Judgment, it is Sin; As for instance, Parents are to be Obeyed: but now, What if they Command that which God forbids? Then they are to be denyed therein. And many times the case is so doubtful, whether the thing commanded be against or with the command of the Lord: one sayes it is, and seeks to Justifie it by Scriptures; another sayes it is not, and Condemns it from Scriptures; and what can be a touth-stone in such cases, but the *Light of Christ which makes all Manifest*: and many have seen this, how general rules, the best of them all, as they lye in words, fail to determine particulars: as in that and the like, *jus suum est cuique tribuendum*, every man is to have what is proper, or belonging to him.

And yet this suffers many exceptions, as if a Mad-man would demand his own knife from another that has it, to cut his own Throat, it is to be denied; and oft-times the case in the particular, cloathed with such and such circumstances, is exceeding doubtful, when the general is clear; and therefore they make a vertue, they call *Epieikeia* in Greek, and to this, they give the Office of Modifying, and Judging in such cases, how far the general rule of equity is to be kept to, or receded from, in such cases as requires exception.

As for instance, mans Right must yeeld to Gods

Gods Right, and the Right of particulars, must yeild to the Right in general.

And this is the work of that vertue *Prudence* as they called it, to define the true midst or mediocrity betwixt the two extreams, and the many circumstances which falls in betwixt them, to touch the Center in this large circumference: and what can do this, but the very Wisdom of God, which would lead man through all these intricacies, according to its promise, *Prov.* 6. 22. above mentioned?

And what a blessed Priviledg do they cut themselves short of, who denies such a thing can be expected, as the *Immediate leadings of the Lord*, teaching man, and giving him *councel* in the affaires and *circumstances* of his Life; and *Instructing him* in the Will of his God, and *calling him to what-ever Place, Calling*, or *Imployment* he betakes himself to; as the Lord who is his Judge, is *Chastly waited* upon; and we can set to our Seal to it, that we have found it so: And *without this, it is impossible to please God.*

And now having shewed the deceipt of the enemy in this thing, whereby they are betrayed into an opinion, That the Principle which moves in man, or gives him his *Knowledge*, cannot be known in its own *Immediate Manifestation*; I proceed further to demonstrate, that its to be known, and that the true *ear* or *eye* which Gods *Spirit opens in man's Soul*, as it is *Spiritu-*

al, Heavenly, and of an *Incorruptible Nature*, so is its object; and therefore the objective Revelation Immediately from the Spirit of God is as necessary as the subjective: I am constrained to use their terms, and find freedon so to do, for their sake, and whereas they say, there is no object to be Revealed, but that which is already revealed in Scripture, and is evident and clear enough in it self, and requires only one opened ear or eye to discover it is utterly false: we *look not* saith *Paul on things that are seen, but at things which are not seen; for the things which are seen are Temporal, but the things which are, not seen are Eternal*, 2 *Cor.* 4. 18.

Now observe what he makes the *object* of a Christians sight, *knowledge* or *discerning*, not *words*, but things, and how far short *words fall* of the things, is above manifested.

Next he makes this Object, not things *Temporal, things Visible*, that fall under the *preception* of the *carnal eye*, or *ear*, or whatever is of this corruptible World.

Now though the things *Reported* of in Scripture, be *Eternal*, yet the *words* of the *Scripture* as they can be *read*, or *heard* with the *eye* or *ear* of *flesh* are not *Eternal*, for nothing they can perceive is such; now again, see how far the Apostle shutes forth words, or the best of conceptions, or thoughts, or speculations of Mans heart, or whatever can be perceived that way from being the object of this eye or sence of the Lords begetting in man, 1 *Cor.* 2. 9. *Eye hath*

hath not ſeen, nor Ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.

Now all the *words* of the *Scripture*, the *eye* hath *ſeen*, or may *ſee*; the *ear hear*, and they may enter into the *heart* of *man to conceive* the *words*, and *frame* many conceptions on them; but the things have never entred, which the Scriptures report of into his heart; it is true, he may form an image or likeneſs of them in his mind, as if I ſhould form a likeneſs of ſuch a Man or Countrey I never ſaw, but only heard of: this were not the true repreſentation, no more is that, its but an Idol: and Revelations 2. 17. *To him that overcometh, will I give to eat of the hidden Manna, and will give him a white Stone, and in the ſtone a new Name, written, which no man knoweth, but he that receives it.*

Lo, here is the object of his knowledge that overcometh, and none know this object but he: The *Hidden Manna*, the *white Stone*, and the *New Name*: and what is this object, but *the Son of the Fathers Love, Jeſus Chriſt*? Himſelf, not only *Revealing*, but *Revealed* in the Soul; not only cauſing a man to know, but being himſelf known.

The *eternal Life* it ſelf manifeſted, He is this *hidden Manna*, this *white Stone* in which the *Name is written*. And now, is not a ſight of him *Manifeſted*, *ſeen*, *heard*, handled, more than all Words? Is not this an object *revealed*, which onely himſelf *can reveal*?

Oh what an indignity do ye to Christ; and to that holy, pure, chaste, birth of his begetting in man, who deny, that any more of the glory of Christ is to be known; but what letters or Syllables, or sounds in the Air, can contain! they give indeed a true report of him, and of his Glory, but infinitely falls the report short of a sight of himself; one *glimpse* of his *Lovely Countenance*, one look of his *Eye*, would *swallow* up all that knowledge of him, drunk in by the report and fame of him, (*which death and destruction can have*, but is eternally excluded from the sight) as the Light of the day at noon, swallowes up the Light of the Stars, and makes them all disappear: what a vast difference was betwixt the report of *Solomon*, and of his Glory, to the *Queen of Sheba*, and her sight thereof, 1 Kin. 10. 4. *And when the Queen of* Sheba, *had seen all* Solomons *Wisdom, and the House he had built, and the Meat of his Table, and the attendance of his Ministers, and their Apparel*, &c. ver. 6. *She said to the King, it was a true report, that I heard in my own Land, of thy Acts, and of thy Wisdom; how be it, I believed not the words until I came, and mine eyes had seen it, and behold the half was not told me, thy wisdom and prosperity exceedeth the fame which I heard.* And ver. 5. *When she saw the things themselves, there was no more Spirit in her.* Now, if *Solomons glory* and *wealth, exceeded far the report or fame thereof*; yea, of all that could be written, or spoken in words,

words, which truly did report of him; how infinitely more does the *Glory of Christ*, the true *Solomon*, and of his *House* and *Table*, and the *Meat thereof*, and his *Servants*, and the *Apparel*, the substance of all these things, whereof they were but a Figure, *exceed the report* or sound thereof; if they come *short* in the description of the shadow, how much more in the substance? and now let any one who ever felt any true experience of the Love of Christ shed abroad in the heart, answer me: does not all words fall infinitely short of it? all that ever the eye saw, or ear heard, or the heart or mind conceived, (till that it was revealed by the fountain it self) was nothing to that which was felt, seen, tasted, of the love of Christ, which passeth knowledge: and if it pass knowledge, it passeth words, and the joy unspeakable and full of Glory, and the peace that passeth understanding: do they not infinitely exceed all the fame and report of them in words, if they pass the understanding, the knowledge, the thoughts of the heart, much more pass they words.

O how blind and insensible are they, who will deny this! and if they pass words, all words, that can be uttered to represent them, then what can reveal them, but the spirit of God it self? 1 *Cor.* 2. and 10. *God saith, he hath revealed them to us by his Spirit*: and *ver.* 12. *Now we have received not the Spirit of this World, but the Spirit which is of God, that we might know the things that are freely given to us of God.*

And

And what are the things, the love of God felt? O how it pierceth, how it ravisheth the pure mind! how sweet is it, and more precious than the best Wine! is not this a glorious thing, and the Peace of God, and the Joy of his Salvation, and the Spirit of Glory, and of Power, which resteth on all Gods faithfull witnesses and followers, and the bread of Life which comes down from heaven, a heavenly substance and vertue, which is Angels food; and the water of Life which springeth forth in full fresh, living streams from the Well, Spring, and Fountain, which is opened in the heart of every true believer? what glorious things are these, and how infinitely words, or all outwards conceivable, fall short in the description of them? and if they exceed all that is writ, or reported in Scripture concerning them, yet are known; then, what is it but the Spirit that reveals them? and is not this an immediate objective Revelation?

If I should read a description of *Italie*, make it never so exact or lively, and of the rich Buildings, the pleasant Vineyards, and Orchards, the excellent Wines, and other Fruits that grow there, and then come afterwards to see the Land it self, and its Buildings, and to eat of the Wine-Grapes, and tast of the Wine; have I not then another manner of knowledge? and are not new objects discovered to me, the things themselves being now seen and known, whereas formerly, they were but as reported of? and when the Soul is brought

to

to see that Land afar off, and yet nigh; the Land of Promise, according to what is promised; which Land is the Kingdom which is Righteousness, and Peace, and Joy in the Holy Ghost, and the Power of an endless Life, a Land flowing with Milk and Hony, continual Rivers of Pleasures and Consolations from the presence of the Lord; and is admitted to drink of these Waters out of the Wells of Salvation: and to eat of these Apples that grow upon the Tree of Life, which beareth Twelve manner of Fruit every Moneth.

Does it not discover and know new Objects, infinitely exceeding the report of these things? for my self (and I know all who have tasted with me of the heavenly gift will say, *Amen*, to my declaration) I Read the Scriptures all over several times, I studied them, I meditated upon them, and dived into them, and heard them weekly Preached on, and I thought I had the Spiritual Eye, and the Ear, and had the knowledge of the things of God in some Measure; and yet I can truly say it, the Lord hath opened that Eye in me now, whereby, I discern Manifestly, that I then was very blind, and knew little more of these things, but the report.

And when it pleased the Lord to Reveal himself in me, and the things of his Kingdom, Oh how did my Spirit fall, how was I struck with Admiration of that Glory which appeared! *How did it va-*

vish

viſh my heart, and daily raviſhes with its beauty and ſweetneſs.

And now I ſee, That all the knowledge of theſe things at a diſtance, by report, is exceedingly ſhort of the true ſubſtantial knowledge; and what I could apprehend of them by that Spirit, which then bare rule in me, which was the Spirit of the World, was but an Idol and Image of the Beaſt Which betwitched me: And Glory to the Lord, who has given me, with many others, Victory over this Beaſt, and his Name, and Image; and yet there was that, even then which lay captive in me, under this Spirit that thirſted for the true knowledge of God; as the Hart pants after the Water-brooks, and could be ſatisfied with nothing elſe.

And the Lord heard, relieved, and gave me the knowledge of himſelf, & has raiſed up a Birth of his own begetting in me, and is daily more and more raiſing it up, which cannot *live* but *in the Light of his Countenance*, nor be ſatisfied with all the reports of Him, if Himſelf be not Heard, Seen, and Enjoyed, as 'twas ſaid, *Let me ſee the Kings face, and if there be any iniquity in me, Let him kill me*, 2 Sam. 14. 32.

How much more doth *he that is born of God*, deſire his *Fathers face*, the *Kings face*, the *light of his Countenance*; this made *David*, and ſo maketh all the Children of God ſay, *We have more joy and gladneſs in the light of our Fathers Countenance, though it were ſhut up in a Dungeon with*

Bread

Bread and Water, than they whose Corn, and Oyl, and Wine doth abound.

Now, whereas it is said, The Scriptures are plain, evident, and manifest in themselves; they have a secret Glory, Majesty and Purity in them, which man's writings in his own Wisdom have not, and this abundantly manifests them to the Spiritual Eye.

I grant it is so, and certainly knows it to be so, which makes them so Precious unto me; but consider a little, what this Glory, Majesty, Plainness, Purity, *&c.* is, which makes them Manifest, and to whom it Manifests them: Such an Example will somewhat figure it forth, having first known such a man of rare Beauty, Comliness, and Majesty, which appears in his Countenance; and afterwards, seeing his Portrait drawn so exactly as a Pencil could do.

This Image or Portrait has a pretty lively representation of him, and the Characters of his Beauty, and the Majesty of his Countenance appear somewhat in the Portrait, whereby I Manifestly know, That it is the representation of such a Man.

Now these Characters of Beauty and Majesty in the Image, come far short of the Man's countenance, and it was the seeing of him first, made me know his Image to be his; and so the glory and Beauty of his Face may be called Primary, but that in the Portrait Secondary, or Derivative; and the seeing himself, makes me believe, that it

is

is his Deſcription, and it is Manifeſt enough; ſo I reading in the Scripture wherein there are, as it *were*, *Rare and Excellent draughts*, ſhaddowing forth Jeſus Chriſt.

And I then coming to *Know Himſelf*, the Scriptures lye open and plain unto me, and they are very *Evident* and *Manifeſt*; but to him that never ſaw the King of Glory himſelf, they are hid, and as a ſealed Book; and he who has heard God himſelf ſpeak, will *manifeſtly* know the *words Writ or Declared* by others, in whom he has *alſo ſpoken*; and he ſtands *near himſelf* to *Teſtifie* and Witneſs to the truth of theſe words which come from Himſelf: So the *Queen of Sheba* eaſily believed the report concerning *Solomon*, and his wealth when ſhe ſaw it; and I reading the Deſcription of ſuch a Countrey I have been in, and travelled thorow, it is eaſie for me to know, whether it be true, or falſe.

And I being ſo long a hearer of ſuch a Man ſpeaking from word of mouth, and afterwards reading a book containing his words, I know them to be his, having Heard him before; But the words as they lye in a book, come far ſhort of theſe which proceedeth from his own mouth, for theſe have much more Life and Power with them.

Then how much more do the *words Immediately* proceeding out of the *Mouth of God*, excell a declaration or writing of them, though they be alſo precious, and excellent; but where *the Word*

of

of the King himself is, there is Power, and Blessed are they who know this joyful sound of the Voice of the living God in their hearts, and have thus learned the *truth as it is in Jesus*; having so Learned Christ, having heard Himself, and so having Him, the Witness in themselves, *Ephes.* 4. 21. 1 *John.* 5. 10. they are built on a *Sure Foundation*, which gives them *Fullness of Assurance*: That the Prophets and Apostles Doctrine, is of God, having found himself Come, and *seen him of whom Moses and the Prophets wrote*, *John* 1. 45, 46.

And it was the *Spirit of Jesus Christ* Witnessing (in the hearts of them who believed) to the Truth *of the Doctrine of the Prophets and Apostles*, by which they were made *Manifest in their Consciences*, and their *Words were believed*, which proceeded Immediately from their own Mouthes; and seeing that was necessary then, it must be also necessary now; also much, if not much more, seeing these Apostles and Prophets are not alive themselves in the Flesh, to tell us, that they spoke or wrote so, but that their Writings are transmitted to us, through many Generations from Hand to Hand, and no question they have fallen into Enemies Hands, and how can a man be so fully Assured, as is sufficient for his Salvation? but that *Papists*, *Jews*, and others, who had them before us, have wronged them, and both added, and taken away, and altered, if the Spirit of the Lord perswade him not

to

to the contrary, seeing it is possible they might have done so, if the Lord had permitted; and what a Light Foundation have they to their Faith, which men of corrupt minds, or Devils, or any powers whatsoever of this World, may brangle, spoile, corrupt, add to, or take from? for as we know, through the rich mercy, and gracious Providence of God, the Lord hath so wonderfully preserved the Scriptures Testimony so far uncorrupt and pure, as that they abundantly testifie to the true Foundation, and these things sufficient for Salvation; not that they are sufficient themselves, but they abundantly testifie to that which is sufficient; and this we *know by the Spirit of God* that writ them.

But what a tottering and Lubrick, and uncertain Foundation ye have made to your selves; some of you affirming, and these men of great account with you, that the points of the *Hebrew* Coppies in which Language, the old Testament was writ, are but mens Aditions, and the first writers used them not; and it is affirmed by many of your selves, they are but a late invention.

Now, what a great difference, and considerable, the pointing makes, any skilled in that Language but a little, may know, (the points being the Vowells) even so great, that the points otherways set or added, may not only alter one or more words, but whole Sentences; and if so, what a loss are ye at in your Foundation?

I found fit only to touch this a little, and refer the Reader to *Sammuel Fishers* Book, where he Treats of this at Large; and *John Owen* Confesseth the Points and Vowels to be so Weighty, that if they be invented or added, since the writing of the Scriptures by fallible men, it mightily threatens the Ruine of the Christian Faith: thus he in Words to the same purpose as may be seen in his Book, and yet these Men who set forth the *Biblia Polyglotta*: and many others affirm, the Points to be added since, or that the contrary is not Certain; but they are happy whose Faith depends not on mans saying or unsaying, but *on that Word* which was *in the Beginning*, and this only can Certifie us of the Scriptures.

9 Mo 19. 1848

Argument XII. And as by the Spirit of Jesus Christ, His Revealing Immediately in Mans Heart, and bearing Testimony to the Scriptures, that they are of God, and Writ from his Inspiring and moving of these Holy Men of God, who penned them, Man can only be sufficiently perswaded to believe them.

So, this can only give the Understanding, Sense and true Interpretation of them; Jesus Christ he Himself is the great Interpreter *the one of a Thousand*, Job 33. 23. Even he who *met the two Disciples in the way going to* Emaus, *and beginning at* Moses *and all the Prophets, Expounded unto them in all the Scrip-*

tures the things Concerning Himself; And it is clear, that as he ſpoke outwardly, to them by word of Mouth, ſo he ſpoke inwardly by his Spirit unto their Hearts; and therefore they ſaid one to another, *Did not our Hearts burn within us while he Talked with us by the Way, and while he opened to us the Scriptures*, Luke 24. 27, 32.

Now, what made this Burning of their Hearts within them, but this Powerful Appearance of His Spirit which wrought in them as Fire, which diſpelled theſe cloudy Miſts of Darkneſs, which covered as a Vail, the Eye of their Underſtandings, whereby they could not perceive the Things Written of Him? and 'tis ſaid, concerning the other Diſciples and Appoſtles, *ver.* 45. *Then Opened He their underſtandings, that they might underſtand the Scriptures.*

And that the Words ſpoke from without, could not do, this is clear from his own Teſtimony, *John.* 6. 63. *It is the Spirit which quickneth, the Fleſh profiteth nothing; the Words that I ſpeak unto you, they are Spirit, and they are Life:* and Job 32. 8. *The Inſpiration of the Almighty gives Underſtanding*; This is that which opens the Scriptures, elſe they are *a Sealed Book:* and how Weak and Dark were the Diſciples whilſt Chriſt abode with them in his bodily Appearance? how many things were ſhut up from them, even although they had ſome Knowledg, *which Fleſh*

and

and Blood had not Revealed to them, but His Father in Heaven; yet, the Spirit not being poured forth in ſuch a glorious meaſure of Manifeſtation as afterwards they received, till then they were Ignorant of many things: See *John* 14. 9. *John* 16. 16, 17. *Compared with* 25. *Math.* 16. 8, 9. *Math.* 16. 21, 22. *John* 11. 13. *John* 13. 28. *Luke* 9. 44. *Luke* 9. 33. *Math.* 17. 23. *Act.* 1. 6. And eſpecially the Miſtery of his Dying and Riſing again, and the coming of His Kingdom, was much hid from them; therefore He ſaid, *John* 16. 12, 13. *I have yet many things to ſay unto you, but ye cannot bear them now: Howbeit, when the Spirit of Truth is Come, he will Guide you into all Truth; For he ſhall not ſpeak of Himſelf, but whatſoever He ſhall hear, that ſhall He ſpeak, &c.*

And ſo, when the *Spirit* was *poured Out*, then their *Underſtandings were Opened*, and they called to Remembrance *many things* ſpoke by Him, in the Dayes of His *Fleſh*, and then they *underſtood* them.

No Prophecy of the Scripture (ſaith *Peter*) *is of any Private Interpretation*, 2 Pet. 1. 20. But according to the *Greek*, and *Beza*'s Tranſlation, the Words are more plain; *No Prophecy of the Scripture is of a Man's own Interpretation*, *Propriæ explicationis*; The Man who ſpoke the Scriptures from the Spirit of God, was not to Interpret them of himſelf, nor in his own Will; ſo neither was any other to In-

terpret them, *but that Spirit which first gave them forth*, was to Interpret them: *For, the things of God knoweth no Man, save the Spirit of God*, 1 Cor. 2. 11.

And if it be so among Men, That the Law-Maker is only admitted in Point of Controversie, the Expounder of the Law, (and if he who Writes a Book amongst Men) be accounted the fittest to Interpret, or give Sence or Meaning of his Words, How much more is it necessary that the Spirit of the Lord which gave forth the Scriptures, be the Expounder of them? Especially, seeing the Scriptures declare of such things, that are so Mysterious to the Natural Understanding of Man, or to his Natural Reason, that they are quite above its Comprehending or Conceiving of them; I say, not contrary to Reason, to witt, That Spirit, Principle, or Faculty in Man, which can Judge truly or certainly of things Natural; and this is also of God.

But, the Mysteries of Salvation, whereof the Scriptures treat, though they be not contrary, as is said, yet they are above the reach of this Principle, or Power, of discerning; as the things of Reason are above the things of the Senses, bodily, so the things of Faith, are above the things of Reason; to witt, that Reason, or Principle, which can judge truly of things Natural: For, I like not to Contend about Words; I acknowledge the Principle of Faith is, and may be fitly called Rational, and

the

the Believer is the moſt Rationall Man in the World: And the very Wiſdom of God is Reaſon, or Underſtanding; and that Wiſdom wherewith he endues his Servants from above, is alſo Reaſon; but it's not the Natural Reaſon: For, before Man was Endued with the *Heavenly Wiſdom*, he had the *Natural Reaſon*, or *Underſtanding*; but then he neither had, nor could have the Knowledge of the things of God, to witt, The Myſteries of Salvation.

This is that which the Apoſtle plainly declares, 1 *Cor.* 2. 14. *But the Natural Man Receiveth not the things of the Spirit of God; for, they are Fooliſhneſs unto him; neither can he know them, becauſe they are Spiritually Diſcerned.*

Lo, How he makes them impoſſible to be known to the Natural Man, or Underſtanding, becauſe the Knowledge of them ſtands in another Principle, *In that which is Born of the Spirit of God*, the *Seed of God*, that can only know them: They are Spiritually diſcerned.

And this further Conſideration will yet make it more appear, *That Man of himſelf, without the Revelation and Inſpiration of the Spirit of God, cannot Underſtand the Things of God*, and ſo cannot Interpret the Scriptures, declaring of them; becauſe Man, as he ſtands in the Fall, and not come to be Regenerate, lives, and is

quite ſunk into a Wiſdom, Knowledge, and Underſtanding, that is altogether contrary to the Wiſdom of God, and the true Knowledge of God.

It is true, as is already ſaid, there is ſomewhat in Man, which judgeth truly, and pertinently of things Natural; and this of it ſelf, is not contrary to the Wiſdom of God, but a Gift of God, and is of good Uſe to Man, were it in its right place, and by this, Man properly is a Man, he has a Rational Principle in him; whereby, in this he excells the Beaſt of the Field.

But now, Man in the Fall, ſtands not in this Principle, it rules not in him, there is another Birth in Man, which Lords it, and Rules in him: and this Birth is of the Devil's begetting; and hereby Man is a Child of the Devil. For, this Seed, whereof this Birth is begotten, was Sown into Man's Heart, when he Fell: and it has ever Propagated, and Spread it ſelf through *Adam*'s Poſterity, ſince.

And this Seed and Birth has a Wiſdom and Knowledge, which is Carnall, Earthly, and Deviliſh, and is direct Oppoſite, and contrary to the Wiſdom of God; as every thing of this Birth, is contrary to every thing of the Birth of the Spirit of God, *Gal.* 5. 17.

And now, the Wiſdom of this Fleſhly Deviliſh Birth, Rules in every Man in the Natural State;

State; and Subjects, and brings into Slavery, that other Principle in him, which in it ſelf, is apt to judge rightly of things within its own Sphere; to witt, things Natural; and this Deviliſh, Earthly, Carnal Wiſdom makes it do it ſervice, and anſwer its Deſignes; and the more quick and diſcerning that a man be in the Natural Spirit or underſtanding, this Deviliſh, Earthly, Carnal Wiſdom, which moſt uſually is called in the Scriptures Acceptation, alſo Natural, being a top of it, and ruleing therein; the more it makes a man incapable of the true Knowledge and Wiſdom, and ſets up the ſtronger Bulwarks in man, againſt the wiſdom of God.

And theſe are the ſtrong holds which *Paul* ſpeaks of, *Which the Spiritual Weapons are mighty, to pull down the high Imaginations*; according to the *Greek*, it is Reaſonings; and every high thing that exalteth it ſelf againſt the knowledge of God, 2 *Cor.* 10. and 5.

So it is clear, That the Reaſonings of man ſtanding in this Wiſdom, which is altogether contrary to the true *Wiſdom and knowledge of God*, are ſo far from being a help to him, to further him in the True Knowledge, that it is a ſtrong hold againſt it, and therefore is to be caſt down ere a man can come to the true Knowledge, which proceeds from the Meek and Lowly Spirit of Jeſus Chriſt; the *beginning* of *which Wiſdom*, is *the Fear of God*: and ſo the more that

a man is endued with the Knowledge of Letters, and other parts, (which might be of use to him, were he come to have his mind Redeemed into God's Fear, and so to have the Wisdom of God to rule in him): while he remains in the Natural unregenerate State, the more these things are a loss and snare unto him: and this is that Wisdom the Apostle speaks of, when he sayes *The World by Wisdom knew not God*; and this Wisdom being a top in the Learned Doctors, Rabbies, Scribes, and Pharisees, among the *Jews*, led them from the knowledge of Jesus Christ; so that they not only did mistake him, notwithstanding, of *all their* Scripture-skill, but said, he had a Devil; and prevailed with the Rulers to Crucifie him, and Persecute all his followers: And this Wisdom in them, taught them to Reason against Christ, from the Scriptures, *This Man cannot be of God, say they, because he breaks the Sabbath, and despiseth* Moses *Law*; but now the Eye of that Wisdom being open in them, which cannot but judge amiss of the things of God, they misunderstood the Scriptures, and wrested them to their own Destruction; and although they were Learned in the Letter, and Form of Knowledge, yet they were Unlearned, and Idiots, as to the true Knowledge; and Christ called them *blind Leaders of the Blind, Math.* 15. 14.

So, you may perceive, what Learning, that is, *Peter* speaks of, when he says, 2 *Pet.* 3. 16. *These that are Unlearned, wrest the Scriptures to their*

their own Deſtruction; for the *Jewiſh* Doctors, Scribes, and Phariſees who were very Learned Men in that Knowledg, Letters could give them; and they had Languages, *Hebrew*, *Greek*, and *Latine*; and yet by Chriſts Teſtimony, they were Blind, and ſo Unlearned, and all their Learning was ſo far from helping them to underſtand the Scriptures, that the more they miſunderſtood them, and the Poor and Simple and unlettered Men, they underſtood the Scriptures and knew Chriſt to be the *Meſſiah*, that *Moſes* and the Prophets Writ of, whereas they knew him not; and for all their Learning, were ſhut out from the knowledg of the Scriptures, and the wrong Eye being open in them, they read the Scriptures backward, and could not but judg amiſs of them.

Now, all this while I have not denyed, that there is any thing in man, who may be in a Natural State, that can in any way, or manner, know any thing of God; the Natural Man cannot indeed; that is to ſay, that Principle which in man, makes him a man, and Diſtinguiſhes him from a Beaſt; That of it ſelf cannot know the things of Gods Heavenly Kingdom, becauſe they are above its reach; and then far leſs can that Man or Birth of the Devils begetting, called the old Man, know them, for its Wiſdom is contrary thereto.

But, now there is a Seed of God in Man, even in that State which is ſhut up in Death, or Darkneſs

Darkneſs, under this earthly Wiſdom, which as a vail blinds it, yet the Light of Chriſt ſhines ſo thorow the Vail in this State as that it reaches the Seed, and Miniſters ſome knowledge to Man in this State, whereby he knows he ought *to* be righteous, and ſober, and godly, in a Meaſure; and knows ſome things to be good, and ſome things to be evil.

And were man faithful to that which gives him this knowledge, it would redeem his mind out of the falſe wiſdom, and increaſe in him the true knowledge; but man remaining Diſobedient, the earthly wiſdom getteth dominion in him, and the more it rules him, the more it blinds him, till *he be altogether paſt feeling*, and then it is ſo with him, as with theſe, *Iſa. 6.* 10.

Now, whereas it is commonly ſaid, that Scripture is the beſt Interpreter of Scripture: for what is obſcure in one place, is plain in another, and ſo the obſcure is to be expounded by the plain, and there's as much of the Scripture plain, as is neceſſary for any man to know: to this I anſwer in the words of *Prov.* 8. 9. *They are all plain to him that underſtandeth:* to him who is endued with a meaſure of the ſame Spirit that gave them forth, which has revealed to him, the things by them declared; ſo a man knowing the things, the words concerning them ſtand open and clear, and plain to his underſtanding; for they are plain and manifeſt to that Eye and Ear which can read, hear, and underſtand them.

But

But now, the Plaineſt Scripture in the Bible, treating of the things of God's Kingdom, which are moſt neceſſary to be known, is Dark, and Obſcure, and Myſterious to the Natural Man, and Fooliſhneſs to the Fleſhly Wiſdom: For, that the things are not known by him; and ſo he cannot underſtand the Words concerning them; For, the Knowledge of the things is as it were a Key to open up the Words; but the plaineſt Words that are, cannot give the Knowledge of the things, which are onely known by a Spiritual Diſcerning.

Is not that a plain Scripture, *Thou ſhalt Love the Lord thy God with all thy Heart?* But what Learned Man, with all his Letter-Knowledge, underſtands it, not having that *Love by the Spirit of God ſhed abroad in his Heart?* The Man who cannot read a Letter, and has a Feeling of this Love abiding in him, a Thouſand fold more knows that Scripture, and can ſpeak more pertinently concerning it, from the Feeling thereof, and what it has wrought in him, than the other can do from his Houſe full of Books, and other Helps of Learning.

Now I acknowledge, that ſome Scriptures are more plain and open, than others; and the Spiritual Man, the Underſtanding Man, who has Received a true Judgment, and pure Diſcerning from the Lord, he can know what Scripture is more Plain, and what more Obſcure: And ſo, ſtanding in the Wiſdom of God and in his Coun-

Counſell, he may compare Scripture with Scripture, and Spiritualls with Spiritualls; and ſo he may Open up, the Obſcure from the Plain, and Reaſon, and deduce Conſequents from the more Plain, to open up the more Obſcure: and this which Reaſons, which Compares, which Judges in him of Scriptures, and what Conſequence may be Drawn, muſt be that of the Spirit of the Lord's begetting in him, which cannot *Judge amiſs*, but it alwayes *Judges Righteous Judgment.*

And ſo the opening of the Scripture more Obſcure, from the more Plain, will be of good ſervice, in its place, to the Hearer; for, the Speaker opening Scripture in the Wiſdom and Power of God, reaches the Seed in Man, as the Plaineſt Scripture is apt to Reach: And the Lord ſtandeth near to Teſtifie to the Words ſo Interpreted; and this Witneſs in Man's Conſcience, anſwers to the Truth, of what is declared: And ſo I acknowledge there is great uſe and ſervice in the Interpreting of Scriptures, when the Interpreter hath his Giſt of God, and keeps within his Meaſure, and ſpeaks according to the Analogy or Proportion of Faith, according to what is Revealed to him, *The Meaſure of the Giſt of Chriſt*, Epheſ. 4. 7.

This is that, which *Paul* makes the Rule of Interpretation, See 2 *Cor.* 10. 13. *We will not Boaſt* (ſaid he) *of things without our Meaſure, but according to the Meaſure of the Rule, which*

God

God hath Distributed unto us, See further, *Rom.* 15. 18, 19. 2 *Cor.* 14. 13. *Rom.* 12. 3. compared with *Phil.* 6. 3, 15, 16.

Lo, how in this Place he presses no Man further to Believe him, or be of the same mind with him; then acording to what *God hath Revealed to him*; *if any Man be other wayes minded God shall Reveal even this to him: Nevertheless, whereto we have already attained, let us walk by the same Rule.*

See how he makes the Measure of Attainment, *The Rule.*

But now, a Man medling with the Interpretation of Scripture in his own Wisdom, out of the Wisdom of God; How can he but err, if he come to Read and Compare, Scripture with Scripture; and so to open up one Scripture from another, with that Eye which cannot but Judg amiss? *The light of the Body is the Eye; if therefore the Eye be single, the whole Body is full of Light; But if the Light in him be Darkness, How great is his Darkness?* The Eye of that Wisdom in him, which is contrary to the Wisdom of God being Judge in him, it must of necessity Judge amisse, especially, seeing that Scripture VVords in themselves (abstracting from the Mind of the Spirit of Christ, which such have not) are admittable of different Interpretations, not only different Readings, according to the Translations which differ; but the same word being rightly Translated, may in themselves rightly considered,

have

have different meanings; how then shall the meaning of the Spirit be had without its own teaching? what an impossible thing were it, to hit right upon the true sense, or interpretation, without the Spirit of God, though there were nothing in man that had a byass, or prejudice, against the Truth? but now that Spirit which is of this World, and is contrary to the Spirit of God, and his truth, being Judge, in him this makes it far more impossible.

So it's a thing of great Weight and Concernment, for a man to know of what Spirit he is; What Spirit is Judg in him: What Spirit leads him; What Eye is open in him; For according to this, so will be the Interpretation of Scripture; although they say, that Scripture expounds Scripture, yet at best, it's but that, by which it is expounded; but now that Spirit, or Principle or Wisdom in Man, which compares Scripture with Scripture, which Reasons and draweth consequences, and judges of them, that is the Interpreter.

So the Result of all is, such is the Judgment, and Interpretation according to the right or wrong Spirit, which Rules in him; and the the wrong Spirit cannot but wrest, add to, and take from Scripture, and the Curse is pronounced against it; and the right Spirit, the Spirit of God, and the Eye which it opens in man, cannot judg amiss, it passeth alwaies Righteous Judgment.

And

And O that Men would consider this, so weighty a thing, who go on so rashly to meddle with Scripture, and give meanings to it, What Spirit they are of? What is that in them which gives the meaning of it? If it be not the Heavenly Wisdom, it cannot but Wrest.

And what is the Reason that there are so many different Religions in the World, and Opinions, one contrary to another; whereas, the Truth, and true Religion, is but one; and so many hundred different interpretations of Scripture, but that mens minds are gone from the Spirit of Truth, which would make them all of one Mind, and open the like Eye in all, and then all would judg Unanimously of Scripture; as now the Bodily Eye judges of things visible, Men make no Contest or Jarring about what they see, looking upon the same Objects, through the same Midst, with the like Eye, which being Sound, makes all their Judgments one; And till Men come to the One Spirit, which opens the like Eye in all, they can never be of one mind; and whereas People so much, ask of us, Whom make ye Judge of Interpreting of Scripture? I say, the Measure of the Gift in every one, the Measure of the Wisdom given of God.

And till Man come to this, and Judges in it, or rather it in him, he steps up into the Place of Judgement, which belongs not to him, and

he

he ought not to Judge.

And, I may ſhut up All, concerning this Particular, with a Word of Advice to ſuch, who are ſo ready to meddle with Interpretation of Scriptures, giving Meanings on them, and are ſo Confident they are right, and yet many of them are not come to the Fear of God, which is the beginning of that Wiſdom, which only can Judge aright of Scriptures.

To ſuch I ſay, Take heed to your Spirits, Be Jealous over them; Know what Spirit ye are of; for on this thing depends all; if this be not known, if ye be in the doubt concerning this, ye know nothing yet, truly; for, the Principle being doubtfull, the Foundation being uncertain, ſo muſt of neceſſity be the whole Superſtructure.

Argument XIII. And, now as I have Demonſtrated, How, *That by the Revelation of the Spirit of Jeſus Chriſt in Man*; he only can know God, and the things of his Kingdom, and the Scriptures with their Interpretation: So I am to ſhow, That hereby can Man only know himſelf, and the ſtate he ſtands in before God, whether Juſtifyed, or Condemned; without this, he can have no true, or infallible Aſſurance of God's Love and Favour.

That there is ſuch a thing attainable to every Believer, and neceſſary for him to know, as to his Comfortable Walking with God, the Scriptures

tures manifestly declare, and it's generally acknowledged, it's to become to, and sought after, and therefore, I shall not insist on the proving of it, being granted; only the Way how it is attained.

That is it I plead for, That it is only by the *Immediate Revelation of the Spirit of Christ*, Justifying the Man in his Heart, *He is near that Justifieth*, saith the Prophet, so near that he is in him, and Justifieth him in his Conscience, and without this, Man can never have true Assurance, till God Justifieth him. (Man's Justification, or Words only spoke without, can do nothing.) *Rom.* 8. 16. *The Spirit it self beareth Witness, with our Spirits, that we are the Children of God.*

Not the Words of Scripture, or the Words of the Spirit spoke to, or in other Men, what is that to me, but the *Spirit it self Witnesseth this: And he that believeth, hath this Witness in himself, Witnessing in him*, 1 John 5. 10. And saith *Paul*, 2 *Cor.* 1. 21. *Now, he which stablisheth us with you, is Christ, and hath Anointed us, is God, who hath also sealed us, and given us the Earnest of the Spirit in our Hearts.*

Lo, how he makes it a Common Priviledge to him and them,

And, this is that which Stablisheth, Setleth, Confirmeth, Stayeth the Mind, and giveth it Peace, and removeth all Doubtings, begetteth

in it a full Assurance of Faith, according to *Heb.* 10. 22. and *Heb.* 6. 11. It's called, *The full assurance of Hope.* And, *Col.* 2. 2. *All Riches of the full Assurance of Understanding.*

And this was the Fruit of *Paul's* Preaching, 1 *Thes.* 1. 5. *For, our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance.* And *Ephes.* 1. 13. *In whom* (viz. *in Christ*) *when ye had believed* (for, it should be so Translated) *ye were Sealed with that Holy Spirit of Promise.*

So, blessed are they who Receive this *Seal*: and What are all Scripture-Words without this Seal? But a Blank: and this *Seal* is the *Seal of the Holy Spirit of Promise*, Sealing in Man's Heart, that he is Beloved, Justified, and Approved of God; and it can make him *Cry with Assurance*, that it is so, *Abba Father.*

And this will yet further appear, that it's only by Revelation, that a Man can be assured of his state, by the Immediate Manifestation of his state to him, in the Light of Jesus Christ, by examining the other Grounds, which men make for this Assurance, when they have shut out of Doors, that which can give it, and gives it, as is proved by the Scriptures Testimony.

A man say they, can be assured of his state before God, if he be Justified by certain Signs, Characters, and Marks, for if he be a true believer, that his Faith is the true Faith, the living Faith, and not the false dead Faith,

This

This say they, he can know by his Love to God, by his meekness, his patience, his courage, his righteousness, his love to his Neighbours.

But now seeing there are semblances of all these, a counterfeit love both to God and Man, meekness, patience, *&c.*

For the Hypocrite who has nothing of the true Love, Patience, Meekness, *&c.*

Yet, he hath a likeness of them, and will proceed as far in the outward actions of Devotion, Charity, Equity, *&c.* As the other that is the true Believer; yea, and even according to their own confession, he may go beyond him: and so whereas they say, *the Tree is known by its Fruits*, and it is so, but by what are the Fruits known, two men may be found doing the same outward work, which has the same outward appearance, and yet the one a meer Hypocrite, the other a sincere Christian; then by what can their works or fruits be judged?

It's true, some works are so manifestly evil, as Cursing, Swearing, Drunkenness, Lying, Stealing, Killing, Whoreing, that they are readily known by all to be such; and that which makes them known, is the *Light of Christ in their hearts*: but now these works, which carry in them an appearance to be good, and yet are not good, but dead works, empty, without Life, though they have a fair show, yet they are rottenness within, as its reported of some Apples, that have a very

pleasant colour, but are poyson within; how shall man judge of these, now he who has *Life in himself*, the birth *Begotten of God*, he has a Spiritual sence, and discerning, whereby he can *Savour*, Smell, and Tast of the works, the fruits of the good tree, for they have a Good *Savour*, a Living Spiritual Savour, they Smell, and Taste of the Tree of Life, on which they grow; hence they are called living works, and these in the Light which reveals them, and makes all manifest, are seen to be good: And the works having but the appearance, they are also seen and discerned to be such, and being evil, they cast an evil savour, by which in the Light, which begets the discerning, they are felt, and he can have no union with them, nor with the tree, on which they grow; and this man discerneth in the manifestation of the Light, both his own, and his neighbours works, of what nature they are, by the Tasting and smelling of the fruit, the Tree is known, both in Himself and his Neighbour, and this is a great Mystery, and hard to be received with such, who have not got that Taste, and discerning, begot in them of the Lord, *which tasteth words*, and *works*, as the mouth tasteth meat; but hereto I give my testimony, that there is such a thing, and I do witness it in my measure, and so I confess there are Signes, and Characters of a mans state, the fruits infallibly manifest the tree, but the *fruits* cannot be *certainly* and *infallibly* known, but *in and by the Light*, which reveals them, and

begets

begets a taſt to diſcern them: this is it which enters into the Kirnel, and pierces thorow the outward appearance, and ſearches what is in the Centre, and *brings to light the hidden things of Diſhoneſty*, and diſcovers the Ravening Wolf in the Sheeps cloathing; whether in a mans ſelf, or his neighbour.

And this further makes it the more impoſſible; for a Man without Revelation to know his ſtate, eſpecially, according to our Adverſaries Principle; for, whereas Chriſt ſaid, *Thereby ſhall ye know, that ye love me, if ye keep my Commandments.*

Now they ſay, that is impoſſible, we muſt break them every day in thought, word, and deed, and we muſt remain in a neceſſity of ſinning while we remain in the body; and this Principle takes every wicked prophane wretch to cover his wickedneſs.

O ſayes he, the Children of God have their infirmities. *David* fell in Murther and Adultery, *Noah* into Drunkenneſs, *Peter* denied his Maſter, *&c.*

And the common Swearer, Drunkard, Whoremonger, Backbiter, Cheater, Worldling ſay, This is my infirmity, and the beſt have their infirmities? I have a good heart, and am ſincere for all this, and I approve not my doings, and I may have true faith for all this, and be in a Juſtified condition; Now paſſing this Deceipt of theirs, which their Teachers have cauſed them to drink in, I ſhall only at this time uſe it ſo far againſt

them, as to demonstrate, all their signes and marks come short to give them assurance; for now according to their own Confession, their *keeping* the *Commandments*, cannot be a *Sign to them*; for they cannot come up to *keep them*, and their *evil works* are *many*, and *much more* than their *good*; how then shall the good Tree be found by its fruits, seeing the *good Tree cannot bring forth evil fruits?* and how shall the *good* in this mixture be known *from the evil?* and this yet increases the difficulty in the point of Tryal, that not the quantity, or the measure is to be looked into, of goodness, or grace in Man; but the quality, kind, or nature; and it's true that it is so: Now where there is so much of the evil, and so little of the good, like a dust of Gold, a little grain, in a dunghill of evil, whose nature is to hide the good; how can it appear, or be infallibly known, but by the *Revelation of the Light of Christ*, which *searches all* the depths of Heaven and Hell, and indeed, in the midest of Much of a contrary Nature in man, Much Filth, and Deceipt, and Corruption; yet the *Light I* say, will discover the *Little grain of sincerity*, the *Small Mustard Seed*, and without this, Man has no comfort, till that he know, that there is somewhat that is sincere and honest in him? and this breathes and cries to God for Deliverance, from that of a contrary Nature, That he would slay it with the Sword of his mouth, and raise it up unto Dominion and Victory over all; And it's only God who searches every thing in Man's heart

that

that can discover it to him; for he cannot himself of himself know it, *but the Lord he searcheth the Heart, and tryeth the Reins, and sheweth to man his Thoughts*, and every motion of his mind, of what Nature, Quality, and Principle they are; and so it's manifest what an uncertain, fallible, and dubious way this is; for a Man to know his state by Marks and Signes, when he is not come to the Immediate Manifestation and Revelation of the Light of Christ in his Heart; in this to read his Evidences, and examine them: No more can they tell a Man his State, without this, than a Sun-Dyal can tell the hours of the Day, when the Sun shines not upon it with his Beams; and this Comparison, some of themselves have made: and whatever that assurance be, they can gather without Immediate Revelation, it's not the Assurance of Faith, and so at best its but Conjecture: this will easily appear from their own very Principles, and some of them has seen it and granted it; for were it an Assurance of Faith, then it should have the Revealed Word of God for its Object, either by Scripture, or Immediately spoken from the Mouth of the Lord; This they grant, That Faith can have no other formal Object.

Now, according to their own way, they Affirm, this Assurance is but to be gathered by Consequence, as in such an Argument or Silogisme; Whosoever firmly and truly believeth in Christ,

and loveth him, &c. is Justified; But I am such saith he, therefore I am such.

Now, the Proposition of this Argument being found in Scripture, I grant it, and shall let it pass for a true Foundation at this time; (though as is above Demonstrated, the Scripture VVords in themselves be not a sufficient Foundation:) But what warrant have they for the Faith of the Assumption? *Viz.* I believe, I love Christ, no Scripture in all the Bible speaks this particularly to any man, and they acknowledge it; and that this Assumption has not the VVord of God for it's Object, but *Dictamen Conscientiæ*, the Testimony of man's own Heart and Conscience, that he sincerely Believes, and loves God: And now according to that true Principle, and granted by themselves, the Conclusion alwayes followeth the weaker of Premises, as one Link in the Chain, being Weak, weakens the whole Chain, it followeth, That this Conclusion must follow the certainty of the Assumption; and it being but the Testimony of a Man's own Conscience, for to this at last he must return, how many Arguments soever he makes; and not the Testimony of the Word, and Spirit of God in his Conscience; for this they have shut out of Doors as is said; wherefore the Conclusion also, which is the assurance a Man has of his State; (by the practical silogysm as is called by them) is but the assurance of Faith not Divine, but Humane;

that

that is, an Assurance leaning upon Man's own Testimony of himself, and not upon the Testimony of God's Word, and so it's not the Assurance of Faith, the Scripture speaks of, which has it's object, the Word of God.

And this, as is said, some of themselves ingenuously have confessed and affirmed, That an assurance of Faith is only attainable by special Revelation.

And as for my self, I can truly say it, I was put upon the Rack as it were, with the Doctrine of the National Teachers, when I set about to examine my State; for the signs they gave me of my State, were as obscure and dark to me as my State it self, and how then could I by them know it? And thus I am sure it has been, and is with many others, and what shall we render unto the Lord, who has spoken in our hearts, saying, *Be of good comfort, I am at peace with you, your sins are forgiven, I am well pleased with you in my beloved Son*; and has caused his Light to shine forth in our hearts, which Reveals our State unto us, and pointeth unto us the infallible Signs and Characters of it, and the love of God is Immediately felt; and this knowledge of it, is beyond all Signes and Characters of it; and what a blessed Priviledge do they rob themselves of, which they might attain unto, who *cry out, All Revelation is Ceased*; for if it be *Ceased*, then can Man neither *know God, Scripture*, or Himself.

Argument XIV. And hereby only Man can also know

know the true Church in general, and the Members and Ministers thereof, in particular, the true Church has alwayes been a Mistery unto the World, the Men of this World, for it standeth in another Principle; *The true Church is in God*, 1 *Thes.* 1. 1. This is the Principle it standeth in, and every Member thereof, they are his *hidden ones*, they are as *dead Men* unto the *World*, being *Crucified to it*, and *it to them*: for said *Paul*, *Coloss.* 3. 3.) *Ye are dead, and your life is hid with Christ in God*: And as *Christ is*, so are *they in this World, being flesh of his flesh*, and *Members of his body, being born from above*, and begot into another Nature, Life, Spirit, and Principle, and therefore the World knoweth it not, nor them the Members thereof; for it *knoweth its own and loveth them*; these who stand in the same Ground, Spirit and Principle, with it self; but *because they are not of the World but of God, therefore it knoweth them not, but hateth and persecuteth them* 1 *John* 3. 1.

And so the People and Children of God in all ages have been *strangers*, unto the *World*, and unknown to it; They have been for Signs and for Wonders, their Doctrine, their Laws, their Conversations, hath alwaies been accounted strange and ridiculous, and they have been reckoned *Deceivers*, and *Blasphemers*, and the true Prophets and Servants of God have been killed, and stoned, and put to many cruel Deaths: see that Cloud of Witnesses, *Heb.* 11. throughout, and *ver.* 37. *They were stoned, they were sawn asunder, were tempted, were slayn by the Sword, they wandred about*

about in sheep-skins, and goat-skins, being destitute, afflicted, tormented; of whom the World was not worthy, &c. And so Jesus Christ himself being come in the flesh, they knew him not, and *Crucified him as a Blasphemer*; and they *Persecuted and killed his Disciples*, and followers, under the Name of *Deceivers*, and such as *would turn the World up side down*; as *Deceivers, and yet true; as unknown, and yet well known.*

But now the Members of the true Church know one another, being Children of the same *Father* and *Mother*, *Members of the same Body*; having *one Mind, Soul, Spirit*, and *Life in them all*; They cannot but know one another in that, wherein their Unity stands, and Fellowship, and Communion one with another; and this *Unity of the Spirit, is the Bond of Peace, Ephes.* 4. 3.

And the Bond of Love, whereby their *hearts are knit together in Love*, unto *all riches of the full assurance of understanding*, for the Love is a discerning thing; He that Loveth God, knoweth him; and he that Loveth him that is begotten of God, knoweth him also; for the true Love, and the true Knowledge, goeth alwayes together, and the one is the Ground and Foundation of the other; for that which I have no true Knowledge of, I cannot Love; and that which I Love, I cannot but Know in some measure; and that which I certainly Know not, but doubtingly, that I cannot perfectly Love; for *perfect Love casteth out fear*; and there is no fear in Love,

and

and so no doubting in love; for the fear comes from the doubting, and all the Children of God, are *Sealed in their Fore-heads*, They have their Fathers Name written upon them, *the Name of my God, and the Name of the City of my* God *Revel.* 3. 1, 2. compared with *Revel.* 7. 3. whereby they know one another to be the Children of one Father, the Citizens of one City, which is the New *Jerusalem*, the Church of the First-born.

And this is most necessary for them, that they know one another, and that not by conjecture, but certainly; for they being all followers of the Lamb together, *Warring the same Warfare*, in the same Cause and Testimony, which is also unknown, and hid to the World; if they did not infallibly know one another, they could not have that *Peace*, and *Unity*, and *Concord one with another*, how could they discern the true Friend, from the Enemy, the secret Enemy, the Deceiver, which is the most dangerous Enemy? and can come into all outwards and appearances with Friends; can put on the Sheeps-cloathing, and a *form of Godliness, but deny the Power, and* be an enemy to it; a ravenous Wolf can speak fair, yea, and profess all the Words and Principles of Truth, and come the whole length of all outwards as is said, and yet be a rotten Hypocrite, a lymb of *Satan*, a brat of *Babylon*, void of all fear of God: So, how shall he be discerned? See *Mal.* 3. 18. Where this is promised. *Then shall ye return,*

return, and discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not.

And if this Discerning were not, it could not otherwayes be, but that the one half of the Children of God, should War and Contend against one another, and be as *Babylon* Builders, the one half breaking down, and the other half building up, and confounding one another, and hereby it may appear, that these many Churches, that have been set up in the Apostacy, have not been true Churches; nor begot into the true Nature, Spirit, and Principle of the Church, by reason of their Warring one against another: hatred, variance, strif, emulation, killing, and puting to death one another: and where ever any thing of this Spirit of strife, hatred, envy, persecution enters, it eats as a Canker, and cuts off of the body, that Member or Members, whereinto it gets entrance; and so going from the Unity, the Peace, the Love, they become past feeling, death, rotten Members, and are to be cut off, and denyed.

And now it being demonstrated, that the Children of God Infallibly know one another: and hereto I give my Testimony, That there is such a thing among the Children of God, an Infallible knowledge of one another, (which they have not of themselves, but is the free gift of God, and when he pleaseth, he may shut them up, and Conceal some person or persons, that they may not be known for a time; so *Saul* or *Paul* was

unknown

unknown for a time to the Brethren) it manifestly follows (besides what is already said) That this knowledge can alone proceed from the Revelation of Jesus Christ, Immediately Manifesting one and another among themselves, *whereby they are as Epistles writ in one anothers hearts, known and read of all Men, all the Members of the same Body,* 2 *Cor.* 3. 2, 3. For being *Children of the Light*, in the Light they dwell and walk, & have their fellowship; and this makes them Manifest; and herein they behold the beauty one of another, and each Member envieth not, at the beauty of its Neighbours Member, but rejoyceth thereat; and they are comforted and refreshed one in another, standing fast in one Spirit, and have a fellow feeling with one another, in Joy and Tribulation, in Sufferings, and Consolations, and bear one anothers Burdens, and so fulfill the Law of Christ.

And did not the Light, wherein is their habitation, reveal and make them Manifest? They could not know one another certainly at all, for it being above proved, That without Revelation in the Light, a Man cannot know himself; then it is Manifest, farr less can he know his Neighbour: And seeing *Babilons* Children, the Whores Brats, as is said, can come into all outward formes or appearances, either of words or practices, then there is no way possible, how the Children of the true Mother, can be known from the Children of the Whore; or how the true Mother her self, can be known from the Whore, *Mistery Babylon!*

Babylon? But by the *Revelation of the Light and Life of Jesus Christ*: And this Whore, *Mistery Babylon*, by her taking upon her, the True Mothers Cloathing, wherein she has appeared, but an Enemy to the Life, has bewitched the whole Earth with the Cup of her Fornications; and so her Merchants has passed for the Ministers of Christ.

But now the Children of the Light discerneth both her and them, and their Hypocritical garb cannot deceive them, *for the Sheep of Christ hear his voice*, and *they know it one in another, and hereby they know one another*; *and a stranger they will not follow, for they know not the voice of strangers, they own it not*; and so the false prophet that comes in the Sheeps cloathing, and is inwardly a *ravening Wolf*, that comes in the *form of Words*, the *form of godliness*, he cannot deceive them, the *Elect cannot be deceived*, they can beware of him, and fly from him. *John* 10. 4. 5. *Matt.* 7. 15. And how could they beware of him, if they could not discern him to be such? and these who say, they are Ministers, and are not, they carry their Spirit, it is more than their words, the *anointing teacheth them*, 1 *John* 4. 1. compared with 5. and 6. 1 *John* 5. 27. And so can know, not the speech of them that are puffed up, but the power wherein the Kingdom standeth, 1 *Cor.* 4. 19, 20. And herein, and hereby, were the true Ministers of Christ Manifest to the Children of God. 1 *Thess.* 1. 5. *Our Gospel came not unto you in Word only,*

but

but also in Power, and in the holy Ghost, and in much assurance, &c.

And now a few words by way of tender advice, to those who have been long seeking a pure Church, not a mixed confused Rabble of godless Atheists, such as the members of the National Churches generally are; but a Church in God, a Spiritual House, built up of living Stones; a Spiritual Ministry, a Powerful Ministry, a Spiritual Worship; this many have been seeking, but have not found it, neither such a Church, Ministry, or Worship; for not coming to the true Foundation, and that which makes the true Church, Ministry, and Worship, to wit, *Jesus Christ Revealed in themselves*, and Revealing God, and the Church, and the Ministry, and Worship to them: I say, their not coming to this, but setting about the building of Church-Ministry, and Worship without it, they do and shall for ever in this way, fall short of it; and what strife, and janglings, and debate they have made, concerning the tryal and qualifications of Church-Members, and Ministers; and how sore they have been put at by them, who plead for a Church of the mixt multitude of Believers, and Unbelievers, affirming, it is impossible they can be Infallibly discerned, and that the true believing Spiritual Minister, cannot be Discerned, from the unbelieving Carnal, Formal Preacher of the Letter, and so they have no rule or touchstone to try one or another, but that of Words, Formes,

Forms, or Appearances, (are not come to the Righteous Judgment); and these they acknowledge, are very Fallible.

And now, were they come to the *Teachings of God's Spirit*, the *Anointing in themselves*, this would be an Infallible *Touch-Stone*, and *Rule of Tryal* unto them, for one and all. And so there is no Cure, nor Remedy for all these Evils, and sore Calamities where with they are encompassed; But the *Light of Jesus Christ*, which they so much despise and contemn; This would heal all their Diseases, remove all their Doubts, end all their Controversies, bind up all their Wounds and Breaches: *This would fitly frame the whole Building together, and make it grow up an Holy Temple unto the Lord, in whom they should be all Builded together for an Habitation of God, through the Spirit*, Ephes. 2. 21, 22. And till then they will never cease to Build *Babylon*.

Argument XV. THIS hath been the Main Point of Controversie all along the time of the *Apostacy*, and the Reign of the *Beast*, *Dragon*, *Whore*, and false *Prophet*, betwixt the Remnant of the Woman's Seed, (the Followers of the Lamb,) on the one hand, and the *Beast*, *Dragon*, *Whore*, &c. on the other; to wit, *The Testimony of Jesus Christ*, I (together with the keeping of the Commandments of God) but what this Testimony is, see *Revel.* 19. 10. *For the Testi-*

mony of Jesus, is the Spirit of Prophecy. Revel. 12. 17. *And the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ.*

This is the Quarrel; *The Testimony of Jesus, which is the Spirit of Prophecy*; And by this the Woman's Seed, (the *Followers of the Lamb*) fought against the Dragon and his Followers, and by this they Overcame, *Revel.* 12. 11. *And they overcame him by the Blood of the Lamb, and by the Word of their Testimony.*

These are their Weapons, not any Carnal Weapon, (the Lamb's Followers have none such) but the *Word of their Testimony*, the *Sword of the Spirit*, which is the *Word of God*: And, by this, the *Antichrist*, the Man of Sin, the Son of Perdition, (that wicked one) is to be Revealed, and Consumed, 2 *Thes.* 2. 8. *Whom the Lord shall Consume, with the Spirit of his Mouth, and shall Destroy with the Brightness of his Coming*: That is, his *Light, Life, Power*, and *Spirit, Revealed* both in the Particular, and General, shall *Consume* this *Antichrist*, that sits in the *Temple of God*, (Man's Heart) and *Rules as Lord there*, and this Antichrist, is not a Person, or Persons particular, but *a Spirit*, Joh. 4. 2. and is the very Spirit of *Satan*, which rules in the Children of Disobedience.

The Heart, which was made to be a *Temple for God*, a House of Prayer, but is become a *Den*

for

for the *Thief and Robber*, and here in this Temple, the *Whore*, *Mystery Babilon* sits as a *Queen* in the Particular, and in the General.

Now it is the afore said Word which is as Fire, that is, to burn up this Whores Flesh, and Destroy her and put her out of the Temple of God, men's Hearts, which should be an habitation of his Spirit, See 1 *Cor.* 3. 16, 17. 1 *Cor.* 6. 19. 2 *Cor.* 6. 16. For this was man's state, he was a Temple for God, in the beginning, but by his sins, this Temple came to be Defiled, and the Serpent entred and dwelt in it; and for this end *Christ came into the World to destroy the Devils work in Man's Heart*, and to *cast him out* and to dwell in this Temple, *Man's* Heart, as in the beginning; and this is the Anti-christ, who denies this, Christ came in the Flesh, came in the body of his Saints, which are his Temple.

And so the Apostacy was from this; in the days of the Apostles, *Christ lived in his Saints*, dwelt in them, spoke in them, was King, Priest, and Prophet in them: And then came in the Apostacy, when people departed from this holy living Power. Revealed in them, *Christ the Wisdom and Power of God.*

And then, *Babilon* Prevailed, the Whorish Spirit which bewitched People, and drew them into Whoredom, with the Form, from this holy Power, to which they ought to have kept

chaſte, and moved only in its leadings, Spoke, Prayed and Worſhipped therein; and ſo as the departing from this, was the Riſe and beginning of the Apoſtacy, ſo the returning into this will be the end of it, and its end is come in many, and is coming in many more; and this alone is the true reformation out of the Apoſtacy, there is not another, but the returning to this.

And ſeeing its generally granted by all Proteſtants ſo called, That there has been an Apoſtacy ſince the daies of the Apoſtles, and that the Church of *Rome*, (which has been the only viſible Church that has continued ſince then, till now, by a continual ſucceſſion, in Biſhops, Miniſtry, Worſhip, Ordinances) ſo called, is that Apoſtate Church, and *Miſtery Babilon*; not the true Church, but a Synagogue of *Satan*: then how could they, I mean, the Proteſtants, come up to a reformation, and recovery out of the Apoſtacy, and be reſtored into the purity of Miniſtry, Worſhip, and Ordinances, but by receiving them from the Lord himſelf Immediately? and who could call their Miniſters to Preach a Reformation out of the Apoſtacy but the Lord himſelf? ſeeing they had no true Church nor Miniſtry preceding them to call them? (ſuppoſing as it was not, that there had been a Mediate call from man) I thought fit only to touch this a little here, having handled it more fully elſe-were: and indeed, the pureſt Primitive *Proteſtants*, (whoſe Teſtimony Lown

in

in his place, maintained *Immediate Calls* and the *Spirit of Prophecy*, and witnessed it; and in the History of the Reformation of *Scotland*, commonly called, *Knox Chronicle*, its to be seen, That both *George Wishart*, and *John Knox* were endued with the same, and Prophecyed: And in *Foxes* book of *Martyrs* its to be seen at large, how many of the Lords Witnesses who were raised up by him, to testifie against the corruptions of the Church of *Rome*, and her Ministry, did Prophecy, and their Prophecies are in the said book Recorded, as they rose up one after another in each Generation; for the Lord never wanted his Witnesses all along, though they were but few.

And the said book shews, How that *John Husse* a *German Protestant*, Prophecyed of a *New Ministry* that should come: and whence could this *New Ministry* arise? Could the *Romish Whore*, (which as is said, was only that, which had the Form and Constitution of a Church, Ministry, Ordinances, before the time of the Reformation) bring forth this *New Ministry?* Who can bring a clean thing out of an unclean? or rather, *Was it not to come from Heaven*, a Birth of the *New Jerusalem which cometh down from above*, who when the *Dragon* fought against her, *did flye into a place prepared her of God*, and he prevailed over her visible appearing state, but she remained safe, *as to her being in the place appointed her of God*,

and her *Man-child also, which was caught up unto God in his Throne?* And in the end of the Apostacy, She and her Man-child (*Christ Jesus the Lamb*) was to appear again in the Earth, and take place therein; and overcome Antichrist, the *Beast*, *Dragon*, *Whore*, and false *Prophet*, See *Revel.* 12. 5, 6, 14. Compared with *Revel.* 21. 1, 2, 3, 4, 5, 6.

And these few Witnesses the Lord raised up all along, in the time of the prevailing of the Apostacy, are by many of the *Protestants* themselves, reckoned to be the two Witnesses, mentioned *Revel.* 11. from *verse* 3. to *verse* 13. who after they were killed, did rise again, *ver.* 11.

This they expounded to be other persons, rising up to bear Testimony for the Lord, after these before them were killed; and they themselves are said to rise again; because the *same Spirit of Life from God*, which was in them, did also enter into these who succeeded them.

And so the Witnesses were the same, because it was one Spirit in them, who went before and came after, and they had one Testimony, *the Testimony of Jesus Christ*, which is the Spirit of Prophecy; for they Prophecied in Sackcloathes One thousand two hundred, and threescore dayes; That is, all the time of the Apostacy, as is by themselves acknowledged: See *James Durhams* book on these places, and he is forced to confess, That these words *Revel.* 11.

12.

11. *And they heard a great voice from Heaven, saying unto them, Come up hither, &c.* holds forth some extraordinary Call, or Impulse, the reformers should have from the Lord.

And yet this same Man, for all this, pleads for a succession of the Reformed Church and Ministry, Lawfully descended through the Church of Rome; and denies that *Immediate Revelation*, is that, by which the Church is to be Reformed and brought out of *Babylon*.

But to say no more of him, It has been his great weakness.

And now from what is said in these fifteen Arguments, concerning Immediate Revelation; Let that of God in the Reader, Judge concerning it's being necessary to Continue.

The Objections having any seeming weight against it, Answered.

Obj. I. *Immediate Revelation was a Privilege, special and peculiar to the Twelve Apostles, and is therefore now Ceased.*

Answ. The contrary is above Demonstrated in many places; And Immediate Revelation, and the Spirit of Prophecy, was before them, even from the beginning, and continued after them; and Church-History reports, it continued till af-

ter the first Century, and was known in the Church; and it has [illegible]ies been in the true Church, (though not in the false) and is a Priviledge belonging to every Saint: for that which makes one a true Christian and Saint, *is the Spirit of Christ, the Anoynting in him.*

2. Obj. *The Working of Miracles, and the speaking with Tongues and Strange Languages, is Ceased, and therefore also is Immediate Revelation.*

Answ. That working of Miracles, and the guift of Tongues, is altogether Ceased, and never any more to be in the Earth, cannot be Proved: and it's a rash assertion; for, though these things be not to be found among the Nominal Christians (who have the name but want the thing, the *Anoynting* which Christians, or makes the Christian, and not the sprinkling of water on a Childs forehead) yet they may be found among the true; and we Witness the Power of God, which wrought all these outward Miracles, working Miraculously in our Hearts, opening the blind eye of the mind, and Deaf Ear, raising to Life, the dead Soul, causing the Lame to leap as an Hart, and the Tongue of the Dumb to speak, *&c.* And these are the greatest Miracles, and the outward were but a Figure of them; and were for the sake of the Unbelievers, who believed not, except they saw.

But

But now, though Miracles and Gifts of Tongues were Ceased altogether, yet it follows not, That *Revelation Immediate* is ceased: this being more necessary, yea, altogether necessary, and belonging to the very Substance of the Covenant, and Promises of the Gospel, as is above Demonstrated.

Obj. 3. *Men may be mistaken, and take that for the Inspiration of God, which is but the Inspiration of the Devil; And it is impossible to know the one from the other, but by the Scriptures, which ye deny to be a sufficient Touch-Stone, or Rule of Tryal of Spirits; and there hath many formerly Risen up, who has pretended to be Inspired of God, and were but Deceivers: and this makes us justly suspect all others.*

Ans. Men keeping their Place, that is, *Abiding in the Fear of God*, and obedience to his Commands, are safe from being deceived; for, such have a good Understanding, and Clear, a pure Discerning in the Light, whereby to know the Spirit of God, from the Spirit of Deceit; and this was known before Scriptures were written; And Men are in no greater hazard of being Deceived now, than *Abraham*, *Isaac*, *Jacob*, *Enoch*, *Noah*, and other Saints were, before Scripture were Written. And, if any should say, God spoke to them by a Voice audible to the Fleshly Ear, I answer, If it had been so, that sometimes he had, yet his speaking inward-

ly

ly by his Word, and the Voice of his Spirit into their Hearts, was more certain, satisfying, and sufficient, and that alone could not have been sufficient, but he spoke to many by his Spirit inwardly, in their Hearts only: and this Voice was Audible, and heard to the Spiritual Ear, and was Certain.

And such who plead against Immediate Revelation, or Inspiration from the Spirit of God, as a thing impossible to be infallibly discerned from a Delusion of *Satan*, shew the *Atheism* of their Hearts; For, if it be impossible, then was not *Enoch*, *Noah*, *Abraham*, &c. Inspired, nor knew God by Revelation.

But, if Revelation was possible then, it is possible now; for, that which is once possible, can never in it self become impossible: And what though some have falsely pretended thereto, and from a pretence of the Spirit, have done wickedly, will this prove Man has not the thing in Reality? There were Pretenders in *Jeremiah*'s time to the Spirit of God, and did Wickedly under that Pretence, *Jerem.* 23. 25, 30, 31. *Jerem.* 28. 1, 2, 3, 4.

And so there were many false Prophets in all Ages; But, this is no Argument against the true Prophets, nor against *Immediate Revelation*, but for it: For, this only can discover the Deceiver, and Spirit of Deceipt, both in Man himself, and in another: And many has pretended to Mortification, Self-denyal, &c.

but

but never knew these things in Reality; do none therefore now know them in Reality? And many has done wickedly, under a Pretence of Scripture, Is therefore Scripture to be Denyed?

4. Obj. *The Scripture is a Cannon or Rule fully up, against which, who add thereto, a Curse is Pronounced,* Revel. 22. 18. *And this Rule is sufficient, being able to make Wise unto Salvation; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good works,* 2 Tim. 3. 15, 16, 17. *Whereby it appears to be a sufficient Rule of Faith and Manners, containing the whole Counsel of God (as our Confession of Faith sayes,) and all things necessary for his own Glory, Man's Salvation, Faith, and Life, is either expresly set down in Scripture, or by good and necessary Consequence, may be deduced from Scripture, unto which nothing, at any time, is to be added by New Revelations of the Spirit; And for this they bring (in their Confession of Faith) these Scriptures further;* Prov. 22. 19, 20, 21. Luke 1. 3, 4. Rom. 15. 4. Mat. 4. 4, 7, 10. Isa. 8. 19, 20. 2 Pet. 1. 19. Heb. 1. 1, 2. Luke 16. 29, 31. Ephes. 2. 20. 2 Pet. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Thes. 2. 2. *And now all these Scriptures being brought for proofs against any new Revelation of the Spirit, and the Scriptures being a compleat Cannon or Rule, to which nothing is to be added even by the Spirit of the*

Lord,

Lord, I have ſet them all down, not paſſing one; and it's in my heart, to paſs thorow them all, and ſhew how they are wreſted and perverted, to prove that which the Spirit of the Lord, which gave them forth, never intended. And though all theſe Scriptures we dearly own, and the uſe of them, yet their abuſing of them we cannot own at all, and let that of God (which is Juſt, Righteous, and Impartial in its Judgment) in the Reader Judge, if they prove any ſuch thing as is intended, by theſe who brought them for that Effect; who call themſelves an Aſſembly of Divines, but in effect are but Diviners, and Gueſſers, having ſo plainly denyed that which makes the Divine, to wit, The Mind and Spirit of Chriſt, Revealing in Man, the things of his Kingdom.

Anſ. That the Cannon of the Scripture is ſo filled up and Compoſed of ſuch Books as are to be found in the Bible, betwix *Geneſis*, and *Revelations*, excluding all other Writings whatſoever, and Words, (either of old or late) Proceeding from the Inſpiration of the Spirit of God, (or as having no ſuch Authority, Certainty, or Infallability, as theſe Particular writings or books aforeſaid, is an old Popiſh fanſie, without any ground from the Scriptures own Teſtimony; for it is altogether ſilent of the number of the books of Scripture, how many they were, and ſo it is of their order; ſome Popiſh Counſells determined both the one and the other, and Scripture makes mention of

several other writings of the holy Men, Inspired of God, besides these, we have in our Bibles; and some of them being found and felt to savour of the same Spirit, which gave forth the other; yet, because of their Counsel-acts, they are not received.

But now to come to the Proofs, The first is *Revel.* 22. 18, 19. But what saies this Concerning the number of the Books? or what saies it, against the Spirit of the Lord, his adding by *New Revelations?* for the words, *If any Man shall add, or take away the words of this book*, Limits not the Spirit of God from adding other Books or Writings to the Scripture.

Now at no time Man is to add to Gods words but what the Lord gives him to speak; he is not to go beyond, nor to say, Thus saith the Lord, to that which the Lord hath not spoken; nor is man to diminish therefrom: See this same Commanded, *Deut.* 4. 2. But do these words prove, there were no more Books or Words to Proceed from the Inspiration of the Spirit of God? how many Prophets came after *Moses?* and how many Books of the Scripture were written after *Deut.* and *Proverbs* 30. 6. Add thou not unto his Words. Thus we see Man limitted from adding, but not the Spirit of God; for, much Scripture was Writ after *Solomon:* And so these other Scriptures of the Old Testament, they bring, *Prov.* 22. 19, 20, 21.

21. And, *Isa.* 8. 19, 20. what do they prove that no more Scripture was to be Writ after them? whereas, they themselves acknowledg the most part of Scripture was written afterwards; and (by the By) I would only have the Reader observe, how like these Men who talke of the Scripture Canon being filled up, so that the Spirit of Prophecy is Ceased, are to the *Jews*, who had such a Fancy among them concerning the Scriptures of the Old Testament, their being filled up, and their becoming a Rule to them; so that, when Christ and His Apostles came, and spoke from the same Spirit the Scriptures were writ from, they would not hear them, but cryed up the Scriptures; We have the Scriptures and *Moses* Law, and God spoke unto *Moses* and our Fathers, but this Man, *we know not from whence he is*, Joh. 9. 28, 29. And as for *Prov.* 22. 19, 20, 21. there is Wisdom brought in, speaking to *Solomon*, and making known her Words, and writing unto him; but that proves nothing, That the speaking of that Wisdom or Spirit in others, as in *Solomon*, is Ceased: Nor yet, *Isa.* 8. 19, 29. *To the Law, and to the Testimony, if they speak not according to this Word*, &c.

Now, could this be a good Argument for the *Jews*, against Christ, and his Apostles, and their Writings? No, nor is now against Writings, or Words proceeding from the Inspiration of the same Spirit: For, that which was writ after, or is to be [illegible] from the Spirit of God, is not contrary

trary to any thing writ before from the same Spirit, but according to it; For, all the Words of Truth, accord, and agree together: *And there was a Law and Testimony writ in Men's Hearts*, before a Line of Scripture was ever writ in a Book; and they who *spake not according thereto*, were but Deceivers, and had no Morning in them, as the *Hebrew* carries it.

And now I come to that Scripture they lay so much weight upon, 2 *Tim.* 3. 15, 16, 17. But what does the Cannon close here? Is not the next Chapter writ from the Inspiration of the Spirit of God, and the other following Books, if they were writ after this as they follow after it? Or if these Words prove not, but that *Paul* and others both spoke and wrote afterwards from the Inspiration of the Holy Ghost, how will it prove that there is no such thing now? O say they, all new Revelations are Superfluous, there needs no more Scripture; that which is writ is Writ, and is able to make wise unto Salvation, from 2 *Tim.* 3. 15, 16, 17. But I say, *Paul* and others wrote Scriptures afterwards. But to come to that Scripture, it is to be considered, There is a Writing by the Spirit of God upon Man's Heart; see 1 *Chron* 28. 12. compared with *ver.* 19. and with *Jerem.* 31. 33. and 2 *Cor.* 33.

And so this is Scripture or Writing (for both are one) by the Inspiration of God: *Scripture or Writing, not with Pen and Ink upon Paper, but with the Spirit of the Living God upon the Heart:*

Heart: And these holy Writeings, *are able to make Wise unto Salvation*: *And Scripture given unto Man by Inspiration of God is profitable*; (and the Words should be thus Translated) *All Scripture given by Inspiration of God, or all Writings given by Inspiration of God, profitable for Doctrine, for Reproofs*, &c. *That the Man of God may be Perfect*: For, the word [*Is*] is not in the *Greek*. And it's false, that all Writeings is by Inspiration of God; For, much has been writ from the Inspiration of the Devil. But I acknowledge these Books set down in our Bible, to be writ from the Inspiration of God; and when any Man Receives them by Inspiration, that they be given him by Inspiration, as to these who wrote them, then they are profitable to him: But if he come not to that Spirit, which inspired the first Writers; and there-with to be Inspired, they cannot of themselves profit: *For, the Letter kills, but the Spirit giveth Life, and the Inspiration of the Holy Spirit giveth Understanding*, as saith *Elihu*. So who come not to this Inspiration, they come not to an Understanding of the Scriptures: And our very Adversaries dare not plead from this Scripture, that there is nothing more required but Scripture, to make wise unto Salvation: For, they acknowledge the inward Illumination of the Spirit to be necessary thereto; and if they make one Exception, why may not we make another? That Inward Revelations and Inspirations are necessary, aswel, and further it

may

may be ſaid of the Scriptures of the Old Teſtament, all that is ſpoken here of the uſe and ability of Scripture; yet does not this exclude the writings of the Evangeliſts and Apoſtles, and we acknowledge the Scriptures are profitable and uſeful but not ſufficient of themſelves, to make wiſe unto Salvation, without the inſpiration of the ſame Spirit that gave them forth, which can only give the underſtanding of them: But why do they plead that Scripture is able to make the Man of God perfect, ſeeing they deny Perfection; and cannot abide to hear, that a man can be perfect? And that Scripture, *Luke* 1. 3, 4. does it prove, That no more Scripture is to be written, nor any after *Luke* ſpoke or writ from the inſpiration of the Spirit of God? Was not much writ afterwards? Or could *Luk*'s words cauſe *Theophilus* to know the certainty of theſe things of themſelves: Nay, they were a Declaration of what he moſt ſurely believed himſelf; and *Theophilus* reading it, having the Spirit of God, would find that witneſſing in him to the truth of theſe things, and this gives the certainty or aſſurance, ſee in 1 *Theſ.* 1, 5. Their next Scripture is, *Rom.* 15. 4. For whatſoever things were written afore-time, were written for our learning, *&c.* What then? is Revelation, or the Spirit of Prophecy ceaſed for all this? yet *Paul* himſelf had it, and he ſays, The Scriptures were wrote for his learning, and

he points here at a Scripture in the old Testament, but this proves not there was no more Scriptures to be added thereto; and *Paul* says not the Scriptures were writ, that we should learn only by them, or stick to the Letter-learning, for he had a learning beyond them, even that of the Spirit; and in this same Epistle, he points them to the newness of the Spirit, beyond the oldness of the Letter, *Rom.* 7. 6. which compare with 2 *Cor.* 3. 6. Their next Scripture is *Math.* 4. 4, 7. as for *ver.* 4. It fighteth Manifestly against them, *Man shall not live by Bread alone, but by every word that proceedeth out of the mouth of God.* Now say they, The word proceeding from Gods mouth, is Ceased; he speaks not from word of mouth now, as he did of old, but from the Scriptures; but if God himself speak not, Man lives not: And what does this prove, that Christ used the Scriptures Testimony against the Devil? is there not therefore any Inspiration or Revelation? was not Christ inspired himself? and was not *Paul* & the other Apostles Inspired, who used the Testimony of former Scriptures writ before them against their Adversaries? But yet they wrote Scriptures themselves from the same Spirit; and why may not it be so now? Their next proof is, 2 *Pet.* 1. 19. *We have a more sure word of Prophecy*, &c. *Answ.* Supposing, but not at all granting, hereby he meaned the Scriptures writ or spoke from

from without; he points them to this, *but till the day dawn, and the Day-ſtar ariſe:* Now ſome were come to the day, and were Children of the day, and had the day-ſtar riſen in them, and then they needed not the Light of the Moon, or Night-ſtars. But I have ſhewed before, this word of Prophecy is the word in the Heart, which was in the beginning, before Scripture was: and is that word that came to *David*, *Iſaiah*, *Jeremiah*, and inſpired them, from which the Scripture came, and this Word in my heart maketh me believe the Scriptures, and is the more ſure and Manifeſt Word; or the moſt ſure, as it's in *Beza's* Tranſlation, even ſurer than Scripture Words, which outward violence can rob me of, or I may forget them; but this remaineth for ever: and here lyeth a great deceipt in them, where Scripture ſpeaks of the Word, & its Vertue, and Excellency, and Sufficiency: O ſay they, This is Scripture, whereas I have ſhewed, though the Scriptures declare of that word, yet they are not it, but came from it, and point to it again; for the word is Chriſt, which was in the beginning. The next proof, *Heb.* 1. 1, 2. This directly proves againſt them, as I have ſhewed before; God ſpoke to the Fathers in the Prophets, but to us in the Son, that is more immediately. The next proof *Luk.* 16. 29, 31. This proves that *Moſes* and the Prophets Teſtimony is of greater weight than if any ſhould ariſe

and testifie from the dead; but it proves no thing, that we should stick only to what is written by them, for much was writ after; nor does it prefer *Moses* and the Prophets Testimony, to the Testimony of the Spirit of Christ; this is more certain and satisfactory, and the end of their Testimony. Their next proof is, *Ephes.* 2. 20. Hereby they will prove, That the writings of the Prophets and Apostles were the foundation of the Church; but this Scripture says nothing of that kind; for Jesus Christ is the Foundation of Prophets & Apostles, & the chief or undermost Corner-stone; he is both Foundation-stone, Corner-stone, & Top-stone also, the First & the Last, & there is no other Foundation saith *Paul* himself, 1 *Cor.* 3. 11. and that Scripture is fully cleared above. Their next proof is 2 *Pet.* 3. 15, 16, 17. But of all the Scriptures they have brought, this proves least for them, but much against them; for it mentions *Paul*'s Epistles and Writings which we own, and their usefulness also in their place; but it says nothing that either his Writing, or any other, are a compleat Cannon or Rule, or that Revelation is Ceased; but it says some things in them are hard to be understood, which the unlearned and unstable wrest, *&c.* Then I say, there is the more need of Revelation to make a man Learned, and to open these hard things, seeing only the Spirit of Wisdom and Revelation, can sufficiently do it, as is above demonstrated.

The

The next proof is *Gal.* 1. 8, 9. *If any man, or an Angel from Heaven Preach any other Gospel unto you, let him be Accursed. Answer*, The Gospel was Preached unto *Abraham*, saith the Scripture, *Gal.* 3. 8. as well as unto us; and it was Preached unto *Abel*, *Enoch*, *Noah*, and to all believers, who lived before Scripture was writ in a book; and it was spoken into their Hearts by the Spirit of Jesus Christ, and the Saints who then lived and were Inspired of God, preached the Gospel; and the Gospel is the same in all Generations, for it is the everlasting Gospel, *Rev.* 4. 6. But now the Declarations, Discoveries, and Manifestations of this one Gospel have been many and different under the Law; more darkly in the time of the Prophets; more manifestly in the time of the Apostles. Yet more manifestly and yet all one Gospel, and we Preach no other, but the same everlasting Gospel, which is the Power of God unto Salvation, *Rom.* 1. 16. The last proof is, 2 *Thes.* 2. 2. Wherein *Paul* beseeches them not to be shaken in mind, or troubled, neither by Spirit nor Word, nor Letter as from him, as if that day of Christ were at hand; but this proves nothing against the Inspiration of the Spirit of God, as if it were then ceased, or to cease; for it continued with him, and many others long afterwards, only it proves, they should not recite any such Doctrine as that, That day were suddenly to come he speaks of, though some

ſhould vent it, as proceeding from the Spirit, or from *Pauls* Words, or Letters; and ſo that they might not be deceived by Pretenders, as is ſaid, becauſe ſome has falſely pretended to the Spirit, it follows not that none have it in reality. And thus I have gone thorow all their Proofs, and ſhewed that they prove no ſuch thing as is intended by them, but are abuſed.

Obj. 5. *We much ſuſpect this Doctrine of Immediate Revelation, and are feared to receive it, leſt people coming to this, ſlight the Scriptures, and a Miniſtry, Worſhip, and Ordinances, for we find you ſo doing, who ſay, ye are come to it; and what uſe hath Scripture or Miniſtry, if God teach Immediately by the Immediate Revelation of his Spirit?*

Anſw. This Doctrine ought not to be ſuſpected by any honeſt-hearted Man or Woman, for it will never teach any to ſlight the Scriptures, but on the contrary: They will never know how to uſe or eſteem the Scriptures aright, till they come to that Life and Spirit which gave them forth, and to which they point; and theſe who were formerly Inſpired of God, and were taught of him, immediately uſed and eſteemed the Scriptures, nor ſlighted any Miniſtry, Worſhip or Ordinances of Jeſus Chriſt, as neither do we; and we acknowledge the Miniſtry who are ſent of God, is both uſeful and comfortable to us, and we

are

are bound to hear them, and acknowledge them; and at all times have we found their Miniſtry uſeful and refreſhing unto us, having Miniſtered of the Life; and their Goſpel came unto us, not in Word only, but in Power, and in the Holy Ghoſt, and in much Aſſurance; as *Pauls* did unto them, 1 *Theſ.* 1. 5. And we have alſo been refreſhed with their Prayers in the heart, and found the fruit of them, and now in our meaſures are brought to the ſame Life; and yet their Miniſtry will always be dear and comfortable to us, but not abſolutely neceſſary; being come to a Teacher, even the Spirit of Jeſus Chriſt, that cannot be removed into a Corner from us, when all men may, and be ſeparated from us, and we from them as to bodily preſence; but indeed, who come to the Teachings and Miniſtry of the Spirit of Chriſt in themſelves; this will lead them, as it hath done us, from the Natural Miniſtry, Worſhip and Ordinances, for that they neither Worſhip, nor Miniſter from the Spirit, nor have received any Ordinance there-from, as is manifeſt both from their Principles and Practiſes.

The 7th. of the 4th. Month, 1668.

G. K.

FINIS.

POSTSCRIPT.

ROBERT BARRON his Book, Entituled *Apodipsis Catholica de formali objecto fidei*, coming to my hands, after the finishing of what I had writ, concerning Immediate Revelation, its remaining a standing Ordinance in the Church; I found it fit to cite such particular places, (directing the Reader to his Words, where at large he may see them;) Where he declareth his Doctrine concerning Immediate, or inward Revelation, *Ex parte Objecti*, and *ex parte Subjecti*; affirming, that *ex parte Objecti* to be Ceased, which confesseth the Prophets, and Pen-men of the Scriptures to have had; and that only this Revelation *Ex parte Objecti*, is Revelation, properly simply, and according to the more usual way of speaking in the Scripture, so called; see *Tractat* 9. Authors *Duplic. Puncto* 2. *Num.* 13. 14, 15. Again, a few leaves after *puncto. num.* 6. and *num.* 5. Immediately preceeding, he saith, that which moves the Mind to give one assent to Truth, objectively, or by way of Object, is *Medium cognitum*, a known Midst; it must be known and apprehended by the Mind, that it may move

move it to assent; but that which moveth effectually upon the part of Subject or Power, which he calleth Revelation, *Ex parte Subjecti, is Medium incognitum*, an unknown midst, because (saith he) these helps upon the part of the subject, may co-operate to produce one assent of Faith, although they are not felt or known by us. Let the Reader take a view of these places, where he shall see that I have truly set down his Doctrine, and his very words in that paper, concerning Immediate Revelation; and *Tract.* 9. *Quest.* 8. *Num.* 5. He saith, they falsly assert, that we believe the Authority of the Scriptures, for, (or because of) the inward testimony of the Spirit; for we believe (saith he) the Divine Authority of the Scripture, not for another thing, but for the Scripture it self, because that act of Faith, whereby the Authority of the Scripture is believed, leaneth upon the Scripture it self, as it's principal Foundation: Some will say, (saith he) some Orthodox Theologues speak far otherways, for they most frequently affirm the Scripture authority to be believed, for, or because of the Inward Testimony of the Spirit; to which he roundly answereth; (and I desire the Reader to mark the Answer, whereby he may perceive, either their, or his Deceipt, whereby they give poor people to believe that they deny not the Spirits Testimony, or inward Teaching; but when it comes to the point, their false cover is

taken

taken off, and they falſly deny it,) although (ſaith he,) they ſpeak otherwaies, yet they think not otherwiſe; for that word, for, or becauſe of, (*Latine propter*) is ambiguous, and ſometimes importeth a reſpect to the effective cauſe of aſſent but ſometimes, yea, more often, to the objective cauſe of Foundation, upon which, the aſſent of our mind leaneth, *&c.*

This *Robert Barron*, after long debate with the *Jeſuit Turnbull*, contending againſt the *Papiſts*, That the authory of the Church of *Rome* is not the formal Object or Foundation of Faith, or believing of the Scriptures, cometh at laſt to refute their Doctrine (which he calleth Errour, and ſaith, that it is moſt eaſily refuted,) who maintain the formal Object of Faith, (*i. e.* its Foundation) to be the inward Revelation of the holy Spirit properly ſo called; and for the Revelation of this Doctrine (which *Num.* 6. he moſt of all condemneth) he bringeth 5 Arguments, *Num.* 8. *Punct.* 6. *Tract.* 9. And I find it fit to ſet them down alſo Word by Word, Tranſlated into *Engliſh* out of the *Latin*, (in which his book is writ) that the Reader in whom the true diſcerning in any meaſure is opened, may ſee the blindneſs of this man in the things of God, notwithſtanding of all his Letter knowledge; and what a woful condition this poor Nation has been in theſe many years, for all their high pretences, to be the moſt glorious and moſt purely reformed Church in the Earth; and

whereby

yet this Doctrine of *Immediate Revelation*, whereby alone, God can be sufficiently and savingly known, hath been by them, (and yet is by the present generation) accounted so ridiculous, that by this Man *R. B.* (called Doctor of Divinity in *Aberdeen*, and of great fame for his Learning at home and abroad) it is most of all condemned, even more than the *Popish* Doctrine, of resolving their Faith in the Authority of the Church of *Rome*; so the Scripture is fulfilled upon them, *Isa.* 29. 13, 14. His Arguments are as followeth; to every one of which, as they lye in order, I shall return a few words of Answer, which I hope shall satisfie the discerning, and indeed they are so weak, frivilous, and vain, that little or no answer is required; were it not that Fools sometimes are to be answered in their folly, least they should seem wise in their own eyes, as *Solomon* speaketh.

First, (saith he) *This way of knowing the Truth of the Doctrines of Faith* (viz. *By the internal Revelation of the holy Spirit, properly so called,*) *is Extraordinary, and Prophetical, as is manifest of the aforesaid, and consequentially the truth of the Christian Doctrine formerly and commonly, is not so made known unto the Faithful.*

Answ. This way of *Internal Revelation*, Prophecy so called, hath always been, not only extraordinary, but altogether shut up from the unbelieving, and such who stuck in the Letter, but it hath always been common to the true Christians

Christians and Saints in all ages, being the New Covenant Dispensatory, which lasteth not for ever, *Isa.* 59. 21. That it was Prophetical, *i. e.* imparted to the Prophets is granted, but it follows not, that therefore it is not the common priviledge of all Saints who were to have the like precious Faith with them; and though it was rare in the days of old, yet God hath poured out according to his Promise, *Joel* 2. 28, 29. largely upon Sons and Daughters of his Spirit, whereby they Prophecy.

Secondly, (saith he) *Who imbrace this Errour, they confound the gift of Faith, and the gift of Prophecy; for the most noble kind of Prophetical Revelation, is that which is by Intellectual speaking, or illumination, as* Thomas *and* Suarez *Teach.*

Answ. 1. Who imbrace this supposed Errour, but indeed Truth, do not confound the gift of Faith, and the gift of Prophecy; the spirit of Faith, and the spirit of Prophecy is one, but the operations different, 1 *Cor.* 12. 4, 5, 6. Now if by the gift of Prophecy he understand (as he seemeth to do) the inward Manifestation, or speaking of God Immediately to the mind, Faith is hereby wrought, *viz.* God, this speaking or manifesting the truth Immediately in the mind, is the cause of Faith; and so as the cause and effect are different, so the Prophetical Revelation, and the Faith of what is Revealed, are different operations; for because God Revealeth

vealeth in Man these he believeth. But if he, or any other, would thus reason, then every one who have the gift of Faith, must have the Prophetical Revelation; and so all Believers are Prophets, and do Prophecy.

Answ. 2. All Saints have the same Spirit and Word of Prophecy in some measure, more or less, that the Prophets had, who ever directed people to the same Spirit and Word in their hearts, from which they spoke, that they might in themselves hear the same Word and Spirit, whereby the true Faith comes; and such who turned in their minds to this Word and Spirit in them, (or rather, by the drawings thereof, were turned by it) believed the Prophets Testimonies; and all others did not believe, but rejected their Testimony as false and feigned. I shall not need to cite Scriptures for this, or produce reasons, having done both at large in the fore-going Treatise; but whereas they say, then all should be Prophets and Prophecy, who believe.

Answ. 3. All the Saints must know the Sheepherds voice in them, and witness Christ Jesus the great Prophet, Prophecying or speaking in them, and must carry his Testimony which is the Spirit of Prophecy, *Revel.* 19.10. compared with 12.17. But we do not say, neither followeth it from our Doctrine, that all are called forth as Prophets to Prophecy, or Minister, or Teach, or have the gift of utterance given them; only this we affirm, That none ought to Minister or Teach, but who

who witneſs the *Internal Call*, and furniſhing of the holy Spirit given them what to ſpeak Immediately from it ſelf, and inwardly revealing the truth of theſe things in them, whereof they declare, and they who Prophecy or Preach of Faith, ought to believe themſelves, and to have the ſame Spirit of Faith according to that, *1 Cor.* 4. 13. We having the ſame Spirit of Faith, believe, therefore we ſpeak, and ſo ſpeaking a Prophecying of the effect or conſequent of Faith, in all whom God calleth thereunto.

Thirdly, (ſaith he) *This opinion too openly favoureth the* Swendefieldians, Anabaptiſts, *and others, vaunting of Internal Breathings, or Inſpirations, and Enthuſiaſms; for* (ſaith he,) *that Internal Revelation which is upon the part of the object, and which is ever by Supernatural and diſjoynedly infuſed repreſentations, truly and properly is Enthuſiaſme.*

Anſw. Lo! how the fleſhly denies the inward Breathings or Inſpirations of Gods Spirit, whereby alone the underſtanding is opened, and the true Wiſdom and Life received: but what ſaith he here againſt it? but that the *Swendefieldians* and *Anabaptiſts* maintain this Doctrine, and vaunt themſelves to be Inſpired; but this will not prove it falſe, though they had not been Inſpired more, than when the falſe Prophets in *Jeremiah's* days ſaid, They were Inſpired by the Spirit of God, that therefore *Jeremiah* was not.

Fourth-

Fourthly, (ſaith he) *Hence it followeth, that the whole Church, that is, all the faithful are ruled by new Revelations.*

Anſw. What evil is this? or rather, is it not a bleſſed diſpenſation for all who believe, to walk after the Spirit, and to Witneſs God, dwelling and walking in them, as he hath promiſed. It is obſervable, how both this man, and all his Brethren take it for granted, rather (it hath paſſed all along among them as a Principle) then that ever any of them could prove it, That there is no Immediate Revelation; and upon this ſandy Foundation they have built their Church, Miniſtry, Worſhip, and Ordinances which is now a falling, and great is, and ſhall be the fall thereof: But this we ſay, and certainly know, (ſuch who can receive it, let them) all true Chriſtians have the daily and hourly Manifeſtations, Revelations, and Influences of the Life eternal, freſh and new from the Fountain, as the *Iſraelites* gathered the *Manna*, new and from Heaven every day, *&c.*

Fifthly, (ſaith he) *Internal, or Immediate Revelations cannot make us more certain of the Divine Authority, than the outward Revelation,* viz. *the Scriptures; therefore, if the outward is not to be believed for it ſelf, neither the inward, and ſo either an infinite progreſs or vitious Circle muſt be committed.*

Anſw. The Antecedent is Manifeſtly falſe, and therefore it concludes not truly; for what man of the meaneſt diſcerning, will not acknow-

ledge

ledge that God Immediately Revealing or ſpeaking in Man, (whoſe voice is full of Heavenly Vertue, Sweetneſs, and Holineſs, which his Sheep by their Heavenly Nature, hear and diſcern from the voice of a Stranger) maketh him more certain than when he has but a report from another.

Writ in the time of my Impriſonment, in the Tolbooth *of* Aberdeen, *in* Scotland, *where I was ſhut up ten Months, for no other cauſe but my Teſtimony to the Truth*

The 3d. of the
6th. Month, 1668.

G. Keith.

AN APPENDIX:

Containing an Answer to some new Objections and Questions upon some passages in the Book, Intituled, Immediate Revelation not Ceas'd, *&c.*

1. *Obj.* THe first Objection is against a Phraise in the Title page, *Jesus Christ the Eternal Son of God Revealed in Man*; as seeming to lean towards *Familisme*, who so industriously inculcate the Doctrine of *CHRIST WITHIN us*, on purpose to extinguish all Dependance upon, that *CHRIST THAT DIED AT* JERUSALEM.

Ref. Answ. Whether *Familisme*, or the *Familists* (so called) be guilty of this Charge, I cannot certainly determine, as being a great Stranger both to their Persons and Writings; but it cannot reach us in the least, who have born so many and so large Testimonies unto *CHRIST WITHOUT US*, *EVEN HIM THAT DIED AT* JERUSALEM; as there are also Testimonies very clear and manifest in this very Book of mine, in divers places to Christ, *As He did come in the Flesh, and suffered in that pre-*

pared Body that was Born of the Virgin Mary; *yea, we own no other Christ than the very same, who did then come in the Flesh, in that Body, and Preached a most Heavenly Doctrine, lived a most Holy Life, wrought most Excellent Miracles, and at last did offer up himself unto God without Spot, most Acceptable, upon the Cross, not only for our sins, but for the sins of the whole World.*

And this Jesus Christ in us, whom we Preach, *Who is the Way, the Truth, and the Life, and Light of the World, even that true light, that lighteth every man that cometh into the World,* is not another Christ from him that *came in the Flesh, and Died without the Gates at* Jerusalem, but one and the same Christ: That is to say, a measure of the same Spirit, Mind, and Life, which was in him, is in us; yea, from him, as from the Head, even from Jesus the *HEAVENLY MAN*, or *SECOND ADAM*: It is derived unto us, so that what we, or any have of his Spirit, Mind, Life, and Light in us, we receive it by, and through, and from Him, *in whom the fulness dwelleth Bodily*, as the Scriptures declare; and this same Jesus, or Heavenly Man, or Second *Adam*, was before that Body of Flesh, which he took upon him,

yea,

yea, from the very Beginning. And in all Ages, this Heavenly Man, or Second *Adam*, who is the Lord from Heaven, was the Light of the Saints, and Life of Men, imparting or communicating unto them a measure of that Spirit or Spiritual Vertue and Influence, that in the fulness of it did reside in him, and from him doth extend it self, as the streams from a Fountain, so as to reach unto the Souls and Hearts of all Mankind, in a Visitation of the Life and Light, whereby in a day, or time, they may be saved.

Hence it is, that this *Second Adam* is called *The Quickning Spirit*, by whose quickning Vertue, the Souls of all the holy Men and Women were *made and kept alive unto God*, as truely before he came in the Flesh as after, *For they did all eat the same Spiritual Meat, and did all drink the same Spiritual Drink* (as *Paul* declared, 1 *Cor.* 10. 3, 4.) which was Christ; yea, they did eat His Flesh, and drink His Blood as truely and really in measure before he came in that Body of Flesh, which was Born of the Virgin *Mary*, as the Saints have done since.

And when some of his Disciples were offended at his telling them they must eat his Flesh, and drink his Blood, He did thus reply unto them, *Doth this offend you? What and if you shall see the Son of Man Ascend up where He was before?* Which words plainly signifie unto

us both, that Christ did truly and really subsist in his Heavenly Man-hood, or as the Heavenly Man before his Conception in the Womb of the Virgin *Mary*; and also that the Flesh, which he said they were to eat, and his Blood they were to drink, was that which he had before he Descended; so that he raiseth up their minds by those words above all those Earthly Conceptions they had of an Earthly and outward manner of eating and drinking, to that which was Heavenly, and Inward, and Spiritual; therefore he adds, *It is the Spirit that quickens the Flesh, profits nothing:* The words that I speak unto you, they are Spirit and Life: Also he told them expresly, that the Bread which was his Flesh, did come down from Heaven, *ver.* 51.

2. *Obj.* The second Objection is raised from these words in my Book, *pag.* 3. *line* 28. *A New Revelation of the good Old things, such as of God, of Christ, of the Spirit; where he observes I do not mention any thing of the History or Historical part of the* BIRTH, LIFE, MIRACLES, DEATH, RESURRECTION, *and* ASSENTION *of Christ, as it is Recorded by the Evangelists, as being any Essential part of this New Revelation which we plead for; therefore this passage seemeth to be somewhat more deeply tainted with that grand Errour of* FAMILISME, *of whose Religion the knowledge of the History of Christ, his outward* BIRTH, LIFE, DEATH, RE-

RESURRECTION, &c. is no parts, nor is their belief of it in any part of their New Revelation, which therefore is a sign that their Revelation is false, and not from the Eternal Spirit, but from the Spirit of Nature in such and such a Complexion.

Answ. As for the Familists, I say as before; I am nothing concerned in them, therefore I Answer to the matter it self: I distinguish of the parts of Religion thus.

There are parts of Religion necessary to the being of it, and there are parts of Religion which are not necessary to the being of it; as there are parts of a man necessary to the being of a man, and parts, which though they be parts of a man, are not necessary to his Being.

These parts necessary to the being of Religion are those, without which, Religion cannot subsist, they belonging unto the very Being and Life of it: The other parts are those which belong unto the *Intiremess*, or fulness of it, yet so, as true Religion may be without the express knowledge and belief of them; and according to this, I say, the knowledge and belief of the History of Christ, his outward Coming, *Birth, Life, Death, Burial, Resurrection*, &c. And of the other Historical parts of the Scriptures, of the Old and New Testament (so called) are such parts of our Religion and Faith, as serves to make up the in-

tireness or fulness of it: Therefore, those Christians that have the knowledge and belief of Christ, his outward Coming, Birth, Life, Death, in the outward, &c. have a very great advantage thereby above others, who have it not, if they do rightly improve it; but that the Historical knowledge and Faith is not an Essential part of true Religion, is manifest, because as some not having True Religion, may have that Historical Knowledge and Faith; so some who were truely Religious, did want it, as is clear in the case of that Devout and Religious Man, *Cornelius*, whose Prayers God heard, and yet he knew not the History of Christ, nor of his Death and Sufferings, till it was Preached unto him by *Peter*. And the very Disciples themselves, while they followed Christ outwardly, knew not that he was to Die for some time, and yet in that time of their Ignorance of this weighty matter, were *truely Religious*.

Now of the necessary parts of Religion, and not of the other, I am treating in that passage of my Book above-cited; but that in other places of my Book I take in both *the History of Christ, and of the whole Scripture*, is apparent, for that I make use of this as a great Argument, for the Necessity of *Immediate Revelation*, and the Immediate Teachings of the Spirit: That I cannot sufficiently know or believe any part of the Scripture, but as I am

helped

helped, or inabled thereunto by the Internal and Immediate Revelation, Teaching, and Testimony of the Spirit.

So that this Internal Revelation, Searching and Testimony, is the foundation and ground of my Faith (*commonly called, the formal object of Faith*) for which I believe an assent unto the Truth of any part of the Scripture, and consequently of the History it self, if my Faith be a Divine & Supernatural Faith, and not merely Humane.

But as touching this; Some have propounded unto me this Question, *Whether we could say that the History of the Bible, or even the Historical Part of the New Testament*, was made known unto us by *Immediate Revelation?*

This Question, I find it weightily upon my heart to Answer, because I know some do take occasion against us, as if to answer this question would reduce us to some great streight or inconvenience, so as either to deny the sufficiency of the teaching of the Light in us, or to reject the Scriptures Testimony as unprofitable; neither of which, notwithstanding doth follow, as will manifestly (I hope) appear by my Answer.

Therefore unto the Question, I say, If by Immediate Revelation, they mean such a Revelation as doth exclude the Scripture from being any means of conveying unto us the knowledge of the History, or Historical part of the

Scripturs, I grant that the History, or Historical part of the Scriptures is not conveyed unto us (nor unto any ordinarily) by *Immediate Revelation*; for we do most willingly acknowledge the great usefulness of the Scripture, as being a means in the hand of the Spirit to convey unto us the *Historical knowledge*; and yet this doth nothing justly reflect upon the sufficiency of the Teaching of the Spirit, or Light of Christ in us, because in them who have not the Scriptures, the Spirit and Light of Christ sufficiently teacheth them the parts of Religion absolutely necessary without the Scripture, (to which parts, the History of the Scripture doth not belong, as is said) and they who do faithfully improve the knowledg of those necessary parts, although they want the History, it sufficeth unto them for Salvation.

But in them who have the Scriptures, the Spirit and Light of Christ doth concur immediately together with the Scriptures, to work or beget the true Knowledge and Faith of those Historical Truths declared in them, the Scriptures concurrence being the proving of those Historical Truths, yet it is the felt and sensible influence and motion of the Spirit of God upon our hearts, that doth incline or perswade us to believe them; nor doth the Serviceableness of the Scripture in this case, hinder the Immediateness of the Spirits Communication, Teaching, and Influence, more than the drinking of water in a Vessel hindereth that I receive the water

water immediately, as I have observed in the last Section of the first part, touching the state of the Controversy.

Another Objection like unto the former is raised by some who ask, *Why are we who have the Scriptures, bound to believe the Historical Truths declared in them, whereas those Heathens, who have not the Scriptures, are not bound to believe those Historical Truths, but because they have not the Scriptures, and we have them? Therefore the reason of this Obligation upon us, and not upon the Heathen to believe the Historical Truths of the Scripture, is from the Scripture it self, and not from the Light within, which, according to our Principle, the Heathens have as Truely as We; therefore the Scripture, and not any Internal Revelation from the Light or Spirit of Christ in us, is the Formal Object of our Faith, at least touching the Historical Truths of the Scripture.*

I Answer, denying this last Consequence, for although our having the Scripture, be indeed a Reason why we ought to believe those Historical Truths, and the Heathens wanting them, doth excuse them from such an Obligation; yet seeing the having the Scripture, is not the only, nor the chief reason why we ought to have such a Faith, it doth not follow that the Scripture is the cause of our Faith, touching the History it self, even as I am not bound to see a man, although I have some light of Sun, Moon,

Moon or Candle, unless that Man himself be within the reach of my sight; yet it doth not follow that the Man himself is the cause of my sight, but only the thing proposed; for it is by the light I see the Man: Now if either the thing so believed, or that by which we do believe, be wanting, it excuseth us from the Obligation; yet ought not this to make us confound these so distinct and different considerations in the objects themselves.

3d. *Object.* The third Objection is raised from line the 10th. pag. the 17th. *Where I describe the Appearance and Revelation of God in his own Seed and Birth, as being that alone which is the most Near and most Immediate; and giveth unto Man the most intuitive, and clear, and open, and satisfactory knowledge of God, that he is capable of in his highest supernatural elevation.*

Here it is objected. *That I should have more particularly and distinctly explained what this Revelation of God is in his own Seed and Birth, so as to distinguish it by certain bounds and limits, from all false pretenders to such a thing, whereby men may better judge whether they be mere moral Men, or have really arrived to the New Birth, and the attainment of that Divine and Spiritual Body whereof I spake, lest heat and confidence in the excess, step into the presence of so high an enjoyment.*

To

To this I Answer, that whoever Reads attentively, what I have declared in that Book, will find that I have very clearly, although very briefly set down just and manifest bounds and limits whereby to distinguish it from all false Pretentions whatsoever, as *pag.* 12. *lin.* 15. where I say expresly, *That this living substantial Communication and Knowledge, to wit, by the Appearance and Revelation of God in his own Seed and Birth, by which, Man only can receive as his mind cometh to put off the body of sin, and to put on this Seed and Birth of God, this New Man, this House and Birth from Heaven.*

And *pag.* 21. from the beginning of the page towards the end, and *pag.* 22. I shew how this Revelation of God, as he reveals himself in his own Seed and Birth, in the Immediate Manifestation of Mercy and Love cannot be enjoyed until the *Wrath* and the *Judgment* be passed through; this Fiery wall must be climbed, this Sea must be swimmed over, this Gulph must be shot, before this Immediate Manifestation and enjoyment of the Mercy and Love of God can be reached unto, which the Heavenly Prize, the City of Refuge, the Land of Rest and Peace on the other side of the Lake, or Gulph.

And *pag.* 16. from *lin.* 3. I say, *It is the Judgment which is first brought forth into Victory* over Transgression, and the Prince of it, and

then

then the Mercy shineth forth in great *Sweetness*, *Beauty*, *Brightness*, *and Majesty*, &c. and then doth the light of the glory of God shine in an Unspeakable Brightness in the Purified Soul; mark, *In the Purified Soul*, and here the Kingdom of Righteousness, Peace, and Joy is Witnessed.

Again, *Pag.* 98. from *lin.* 18. *The True Knowledge from the true Revelation*, I call it such a *Knowledge, as is Life and Peace, and Fruitful in the Works of Righteousness*, whereas the false Knowledge is *Dead*, *Empty*, *Barren*, and *Unfruitful*.

And thus it may appear how safely I have set down the bounds and limits whereby to distinguish the True from the False; whereunto I add that the Knowledge and Enjoyment of God and Christ in the Divine Revelation aforesaid, in the Divine Birth, is the same that the Scripture declareth it to be, which is the Testimony of Holy Men that had the experience of such a Knowledge in themselves, whereby they did witness unto the Goodness, Faithfulness, Righteousness, Power, and Wisdom of God, as it was Revealed in them, as they both Heard and Saw, and Tasted, and Felt of him in themselves, and of the invisible things of Him surpassing all Knowledge and Understanding of any Creature: Therefore they declared him to be *an Infinite Being, of Infinite Goodness, Power, Wis-*

Wisdom, Holiness, Purity, Righteousness, &c. as having no End nor Limitation; *as Infinite Ocean, Fountain, and Fulness of all that is Good, Excellent, and Desirable*; and indeed all Words or Thoughts of Man or Angel, fall infinitely short to give an account of Him, or of that sight and sense, and enjoyment which pure minds have of him; but of all which they have declared Him to be, none is more worthy of consideration than that of *John*, that *God is LIGHT* and *LOVE*; for as even Created Light and Love are the most excellent Perfection in the Universal Creation, so what can be more excellent in the Creator of all things, than that *HE IS LIGHT AND LOVE*, He is Light to let us see into the Unsearchable Riches of Himself; and He is Love to give us a free Access unto the Enjoyment of them; for if we did not see them, we could not desire to enjoy them; and we could not see them, if he did not Reveal or Manifest them; and He Reveals or Manifests them because he is Light; for it is the Nature and Property of Light to reveal or make manifest; and He is not only a Light in and to Himself, whereby He seeth and enjoyeth Himself, his own Glory, Beauty, and Excellency: but he is a Light in and to us, a Diffusive, Free, Communicative Light, *whereby he shines in our hearts to give us the Light of the know-*

knowledge of his Glory, in the Face of Jesus Christ, as the Apostles declare.

For as we are not able stedfastly to behold the glory of the Sun with the eyes of our body, as it is in the Sun it self; but as it shines in the Face of the *Moon*, or some other *part of the Creation*, so we are not able with the eyes of our mind, to behold the Glory of God as he is in himself, *but as it shines in the Face of Jesus Christ*, (to wit) in the meek and gentle Spirit of *Jesus*, *the Heavenly Man*, or Second *Adam* Revealed in us, who is our Mediator, by whom God cometh near unto us, and giveth us access unto Him, even by a measure of the same Life and Spirit of Jesus Revealed in us, *which in the fulness of it, dwelleth in Him that Descended from Heaven into the Virgins Womb, and is now Ascended up where he was before, who is glorified with the same Glory he had with the Father before the World was.*

Now this enjoyment of God in our sight and sense of him, as he is Love (Revealed by himself in us as he is Light) is the most high, and full, and satisfactory enjoyment that our souls are capable of. And indeed the most safe, as wherein we are least obnoxious unto, and most secured from all Impostures and Deceivings of the Enemy of our Souls, who when other devices fail him, cometh to this at last, even to transform himself not only

into

into the likeneſs of an Angel of Light, but of God himſelf, as if he were God, and in his transforming of himſelf, he worketh moſt miſteriouſly. Here he will take upon him to open the Scriptures, unfold the Myſteries of the Kingdom of God, reveal the hidden things of Nature and the whole Creation, teach things to come, as if he were the true Spirit of Propheſie; and through theſe transformings (without all queſtion) he hath deceived and enſnared many ſouls. This is the Root and original of all falſe or pretended Enthuſiaſms and Revelations, which at times come to this Light, that they have alſo their Raptures and Extaſies in their kind, and other ſtrange workings, and may be accompanied with a wonderful readineſs of Utterance, and promptneſs of Speech and Elocution, either in Poetry or otherwiſe; ſo that if it were poſſible, the very Elect would be deceived by theſe things.

But the Elect (to wit) thoſe who are acquainted with thoſe moſt ſecret and hidden Paths of Divine Love, and walk in them, are ſafe from all Impoſtures and deceipts of Satan this way, and Path of Divine Love, or of God as he is Love. This is that High-way mentioned by the Prophet *Iſaiah*, even *the way of Holineſs, wherein the wayfaring Man, though a Fool, ſhall not, Err.* The Soul that hath this Enjoyment of God, as he is *LOVE*, is utterly dead unto all Self-love, and denyed unto ſelf in all things, *LOVING GOD ABOVE ALL*, and

Loving

nothing but what he Loves, and what it finds allowed of God in his free Spirit of Love, and Life to Love; yea, it loves all things in God, and for Him, so that he is the very Centre and Aim, and Mark of the Soul, in all that it loveth, desireth, and delighteth in, yea, and in whatever it acteth; so that as all its actings have their Beginnings, and rise from Him, in Him they also have their End, as being most desirable; therefore its justly said to love God with all thy heart, soul, might, and understanding, as if there were no room left in it for the love of any Creature; because the love that it hath to the Creatures, is referable unto the Love of God, as the means are unto the End; so that the Love of God is its whole end, aim, and scope of all things, that in, and by, and through, and over, and beyond all it may more and more plentifully enjoy of the Divine Love, or of God, who is *Love*.

And though Satan may also work to transform himself, and beget in the soul a counterfeit Image, and likeness of this Divine Love, or the enjoyment of God, as he is Love, yet he is more easily discovered here, than in other his transformings; because as he is in his Nature farthest removed from true Love, so it is hardest for him to make a likeness of it; and when he hath made it, it is more easie to discover it to be but a *Dead Likeness of the thing*, and not the thing it self, than it is to discover him in his other Transformings; and therefore it is safest for the Soul at all times when

it

it would examine the truth and certainty of its Revelations, Inspirations, Visions, and Openings, to resolve them all into this, and examine them all by this *of Divine Love*; to wit, whether it finds it self rooted and centred, and grounded *in the true Love of God*, while it is under these Visions and Revelations; and if they have this tendency to settle and establish the soul more in the same which hath always a most deep and profound *Humility* accompanying it; here if it find it self, it is safe.

For as the *Love of God* is a most pure, and most holy thing, so there is nothing that hath greater Power and Vertue in it to Purifie, Cleanse, and Sanctifie the souls and hearts of men; and where there is *great Purity and cleanness in the Soul*, there is also *great Clearness, and consequently a good Understanding* to discern the Truth from any likeness of it whatsoever.

4th. *Obj.* A fourth Objection is raised from *pag.* the 22. *lin.* 8. *Where I call this Manifestation of the Mercy and Love of God, shining forth as within the Vail of the Judgment and Condemnation, the Gospel that is Preached in every Creature, here it is Objected that this passage smells rankly of Familisme, which has made an unnatural Division betwixt the Internal and External of Christianity; as cruel and unnatural as the flaying the skin off from*

a living Creature, under a pretence that it is the outside only of it, without which it cannot subsist. The Apostles Preached Christ Crucified on the Cross at Jerusalem, *and how He died there for our sins; and this is a main and great part of the Doctrine of the Gospel which they Preached.*

To this I Answer; That If Familisme make such an unnatural division betwixt *the inside and outside of Christianity*, as is alledged; or if it reject the Preaching of Christ, as he was Crucified at *Jerusalem*, and died for our sins in the outward, together with those other Historical Truths declared of him by the Evangelists, we are altogether free of that imputation; nor doth any thing in my Book smell thereof in the least: for although I say the manifestation of the Love and Mercy God revealed by that Universal Light of Christ in Men, *is the Gospel Preached in every Creature*, yet I do not say, it is the whole and intire Doctrine of the Gospel, but it is a part of the Gospel, and so may be called *the Gospel by way of Synechoche*, as a part is called by the name of the whole; yea, it is so considerable a part, that whoever is faithful to that inward discovery, shall be saved.

But I do most willingly grant that the Preaching of Christ without us, *in his Birth, Life, Suffering, Death, Resurrection, Assension, Intercession*, &c. is a very considerable part of the

the Doctrine of the Gospel; yea, more than the skin is a part of the body of the Man; yet it is but an *integral part*, such as the hands and feet of a Man, without which a man may subsist, but not as an intire and compleat man; and so may true Religion and Christianity subsist, without the History of Christ in the Letter; to wit, *in the mystery of the Life of Christ in the Spirit*; and yet, even here, where the History is wanting, the mystery or inside of Christianity is not without its skin, or outside; namely, *an outward Confession unto God*, both in good words, and good works, according unto the discovery of the mystery or inside it self.

And here I give the Reader an Advertisement, that although the Worlds Searchers and Professors of *Christ* in the *Letter*, accuse us as *Denyers of Christ*, at least as Man, and of the benefits and blessings we have by him; yet that the doctrine and principles of the People call'd *Quakers*, as well as the People, do indeed more acknowledge *the Man Christ Jesus*, and do more impute all our Blessings and Mercies that are given us of God, as conveyed unto us through him, unto the *Man Jesus*, than any of them all, in as much as we do believe and acknowledge that a measure of the same Life and Spirit of the *Man Jesus*, which dwelt in him, in its fulness, and had its *Centre* in him, which then came in the Flesh, and was Born

of the *Virgin Mary*, and is now *Glorified in Heaven*, is Communicated unto us, and doth extend it ſelf into our very hearts and ſouls, and whole inward Man; ſo that the *Man Jeſus*, who *Simeon* imbraced with his Arms, according to the Fleſh, is according to the Spirit, our Light, and Life, and Glory, even as he Propheſied concerning him, ſaying, *Lord, now letteſt thou thy Servant depart in Peace, according to thy Word, for mine eyes have ſeen thy ſalvation which thou haſt prepared before the face of all People, a Light to lighten the Gentiles, and the glory of thy People* Iſrael, *Luk.* 2. 29, 30, 31, 32. This he ſpake concerning the *Man Jeſus*, when he was a Child; this is He, of whom *Iſaiah* Propheſied, *A man ſhall be an hiding place*, &c. who is called the *Man of Gods right hand*, the *Second* Adam, who is the *Quickning Spirit*, by whom we receive Life and Grace, and Truth, and through whom we have acceſs unto God, who is the *Mediator* betwixt God and Man, *even the Man Chriſt Jeſus*, 1 Tim. 2. 5. In whom God cometh down unto us, and in whom alſo we Aſcend unto Him, which *Man* we are bidden put on, who is called the *New Man*, as he is alſo called the *New and Living Way*, becauſe his Life and Spirit, and Spiritual Vertue and Influence doth renew the ſoul, and is pure, and freſh, and incorruptible in its Nature, ſo that it never waxeth old, and He is called the *hidden Man of the heart*

heart, whom *Paul* witneſſed that he lived in him' this he underſtood of *Chriſt as Man*; for as God he liveth in all, neither as God can he be Crucified or Dye, and yet he is Crucified in thoſe that are ungodly, in whom, as they turn from their ungodlineſs, he cometh to live, whoſe Life, as a Seed, is ſown in every Man; and as every Seed hath its body, ſo hath this Seed its body, which as it is raiſed up in us, the Life is raiſed up, or revealed in it; through which Life of the *Man Jeſus*, we have acceſs unto the Father, and have our Fellowſhip both with the Father and the Son; and this *Man Chriſt Jeſus*, is one, where-ever he is revealed or made manifeſt, the fulneſs and *Centre* of whoſe Life did dwell in that *Temple* which the Jews Crucified at *Jeruſalem*, which after three days he raiſed up again, as he Propheſied himſelf, which is Aſcended into Glory, and in which the fulneſs of his Life doth ſtill dwell, and will for ever, and the fulneſs of the Father in him; and out of his fulneſs, as *John* declared, we receive *Grace for Grace*, even as the ſtreams of water come from out of the fulneſs of a Spring, and as the beams and influences of light and warmth which fill the whole Firmament; and reach unto the habitable parts of the Earth, come from out of the fulneſs of the Sun; even ſo the *Man Jeſus Chriſt*, who ſuffered in the Fleſh at *Jeruſalem*, above ſixteen hundred years agoe, is the Spring, out of which all the ſtreams of living water flow into our ſouls; and the Sun, out of

which, and from which all the Light we have ſhineth into our ſouls, in whom the *fulneſs of the Godhead dwelleth*, and through whom, God doth communicate unto us every good and perfect gift; for as the *Man* is the Head of the *Woman*, and as Chriſt is the Head of the *Man*, ſo *God* is the Head of *Chriſt*, as *Paul* declared; this is to be underſtood of the *Man Chriſt*, or of *Chriſt as Man*; for it cannot be underſtood how God is the Head of Chriſt as God, but as Man, in ſeeing Chriſt is our Head as Man, as Man he floweth into us; that is to ſay, the Spirit and Life of him, as he is Man, or the *Second Adam*, floweth into us, and is our Life.

Nor is this to make *many Chriſt's*, as ſome fooliſhly and ignorantly charge us; for as the Natural life of Man, that hath the *Centre* in the heart, and floweth into all the members of the body, is yet but one Life or Soul, even ſo the Life, or Spirit, or Soul of Chriſt is but one, although it flow forth into all his members, and in ſome ſort, into all Man-kind, whereby they are all put into a capacity in a day or time of Viſitation to become his Members.

And thus I hope it may appear, how much more *we own Chriſt Jeſus*, not only as *God*, but as *Man*, and that both inwardly and outwardly; for through the meaſure of the Life of *Jeſus Chriſt*, as Man made manifeſt in us, we have immediate Fellowſhip and Union with the *Man Chriſt Jeſus* alſo without us, who is Aſcended into

to the Heavens, even as in the Natural body the remoteſt members have fellowſhip with the heart and head through that one natural Life which is diffuſed through the whole body, but dwelleth moſt fully in theſe principle parts.

Therefore all our Prayers and Breathings, and crys in the Spirit and Life of Jeſus in us, do immediately reach unto the *Man Jeſus* aſcended unto Glory, and he is touched with them, and moved and influenced thereby; yea, as the Apoſtle declared, *He is touched with the feeling of our infirmities*, although now glorified in the Heavens; and by, and through the *Man Jeſus*, help doth come down unto us from the Father of Lights, and all our Refreſhments, Quicknings, Conſolations, and Renewings of Life & Strength, come unto us from God through Him, in whom we have favour with God, in whom God is well pleaſed with us, in whom God is, and ever was *Reconciling the World unto himſelf*, as *Paul* declared, in whom we believe as we do in God, as he himſelf hath taught us; *Ye believe in God*, (ſaid he) *Believe alſo in me*, in whom Believing, we alſo call upon Him, even Jeſus, who as concerning the Fleſh, was Crucified, who is God over all Bleſſed for ever.

5th. *Obj.* A fifth Objection is raiſed from *pag. 36. lin. 26. That the Seed and Birth of God in us, judgeth or diſcerneth, or doth that is ever Infallible*, &c.

Here it is Objected, *That I seem to hold that the Birth of God, or the Divine Birth in us, is something in us distinct from our Souls, and that it has a sence and discerning by it self, which is a great mistake; for there is not any thing in the Birth, that can be said to be indued with sense and perception, but our own soul, which is Regenerate, no otherwise, than by obtaining the Divine Body; which though it be the Organ of Divine Sensations, has no sense in it self, no more than other bodies have; but through this, by the Operation of the Eternal Spirit, Divine Sensations are excited in our soul it self, and such faculties of Life and Perception awakened, as were before dormant, and in special the* τὸ ἀγαθοειδὲς, *or boniform faculty of the Soul, whereby we are able to see God, whom the Apostle calls Love; and such a Love as the Unregenerate have no sense of, nor desire any acquaintance with.*

Ans. To this I Answer, That I do indeed believe, and am well assured of it, that *the Birth of God in us*, or *the Divine Birth* which the Apostle *Paul* calleth *Christ formed in us*, Gal. 4. 19. is another thing then our souls, even as the soul is another thing then the body; although as the soul and the body of a living Man, are United together, and not divided nor separated, so the soul of him that is Regenerate, is United with the Divine Birth in it: I say the Divine Seed, and *Birth* of God in the soul, is another thing than the soul; for the soel of Man is capable of Corruption

tion and defilement by sin, so that it can and ofe doth sin; but this Divine Seed and Birth is not capable of the least corruption and defilement by sin, neither can it sin, although it deeply suffereth by the sin of the soul: this proveth it to be another thing then the soul, and of a more excellent Nature, because of its incorruptibility, which is called by the Apostle *Peter*, *The Incorruptible Seed*, of which the Children of God are Born.

Again: That this Seed and Birth of God in us, hath a sense and discerning of this also, I am well assured, seeing it is a *Living Principle*; yea, it is no other but a measure of the same Life and Spirit of *Jesus Christ*, which dwelleth in him in the fulness of it, even in him that was Crucified at *Jerusalem*, and is now glorified in the Heavens, and it is called expresly by the Apostle *Paul*, *The Life of Jesus made manifest in our Mortal Flesh*, 2 Cor. 4. 10, 11. Also it is called, *The Mind of Jesus*, *and the Mind of Christ*, *and the Spirit of Christ*, and Christ himself calleth this Birth, *SPIRIT. That which is Born of the Spirit, is Spirit*, John 3. 6. And the Prophet *Isaiah*, according to the Septuagint, calleth it expresly, *The Spirit of SALVATION*, Isa. 26. 18. The words being rightly Translated out of the Greek, run thus, *O Lord*, *because of thy fear we have conceived*, *and we have been in pain*, *and have born* (or brought forth) *the Spirit of thy Salvation*, *which we have wrought upon the Earth.* This

doth

doth expreſly contradict our Engliſh Tranſlation, This is that Spirit which Luſteth againſt the Fleſh, the Fruits whereof, are, *Love, Joy, Peace, Long-ſuffering*, &c. *Gal.* 5. 17, 22. And this is that Spirit which it ſelf maketh Interceſſion for us, with groanings which cannot be uttered; *And he that ſearcheth the heart, knoweth what is the Mind of the Spirit, becauſe he maketh interceſſion for the Saints, according to the Will of God*, Rom. 8. 26, 27.

Now ſeeing the Apoſtle *Paul* in both theſe places above cited, doth (according to the Wiſdom given him of God) affirm, that this Spirit, or Spiritual Birth in the Saints, doth both Luſt or deſire, and alſo doth pray, and make Interceſſion for us: It is manifeſt it hath ſenſe and perception for to deſire; and eſpecially to pray, or intercede, is an an act that doth imply Knowledge and Perception.

This Spirit is the *Spirit of Chriſt*, as he is the *Second* Adam, or *Heavenly Man*, yet not without the power and aſſiſtance of the Father: For Chriſt as Man, or the Spirit of Chriſt as Man, while he was on the Earth in the days of his Fleſh, did pray unto God as a meaſure of the ſame Spirit, which did then pray in him unto his Father, doth now pray in us; for it were a moſt abſur'd thing to ſuppoſe that any other Spirit of Chriſt did pray in us, then the ſame that prayed in him; for the Spirit of Prayer is one, both in Him and in us; by vertue of which, we have immediate Fellow-

ſhip

ship with Christ Jesus as Man, even without us, as truly as within us, and one with another in Him, through that one Spirit that filleth all in all.

And through this *Spirit of Prayer* in us, which is the Spirit of Christ, as He is the *Second Adam*, or *Heavenly Man*; we also, that is to say, our Souls and Spirits are both taught and helped to pray unto God: This is it which maketh us sensible of our wants and necessities, and begetteth in us a true and real simpathy with it self, so that we both suffer with it, and there-with also we do rejoyce; and of this we have manifest experience, which is a better Exposition of the *Scripture* unto us, then any of the most Learned Men upon Earth can make by the greatest improvement of their Natural Reason, and other Natural Abilities.

This Spirit and Life of Jesus therefore, in us, is *a feeling Life*, yea, it is a most tender feeling, and a most quick and sharpe discerning, as it had in him, while in the days of his Flesh, of whom, *Peter* declared, *That in His own Body on the Tree*, on the Cross, *He did bear the sins of Men*, that is to say, the pain, burden, and grief of Mens sins; for the sins of Men do greatly pain and afflict the Righteous soul, or Life and Spirit of Christ, even as we are sensible of it at this day: As also our Obedience and Righteousness, and Faithfulness is a most grateful and acceptable thing unto his Spirit; yet, it is as meat and drink unto Him,

when

when we do the Will of his Father, and when we obey the *Spirit of Christ in us*, as we Sup with Him, so He Suppeth with us, according to his own Promise, *Rev.* 3. 20. It is therefore no mistake, but a sollid truth, that this Birth of Christ in us, which is *Christ formed in us*, hath a sense and discerning by it self: But on the contrary, it were a great mistake to affirm, either that *Christ formed in us*, is nothing else but our own souls, or that he hath no sense or discerning by Himself.

Moreover, whereas it is said in the Objection, *That the soul of Man is Regenerated, no otherwise than by obtaining the Divine Body; and that though it be the Organ of Divine Sensations, has no sense in it self:* This is also another great mistake, for our souls are Regenerated, not only by obtaining the Divine Body, but also by obtaining the Divine Spirit of Christ; so that this Body of Christ in us, is not to be considered abstractly as a mere Body, but as a Body having the Life and Spirit of Christ in it; therefore it is a *feeling Body*, as any other living body is.

And it is through our being partakers of the Body or Flesh of Christ that is *Heavenly*, that we are partakers of the *Life of Christ*; even as he said himself, *He that eateth not my Flesh, and drinketh not my Blood, hath no Life in him*; so by our eating his Flesh, and drinking his Blood, we have of his Life or Spirit in us; and by this Life of Christ in us, our souls are quickned and made alive unto God, and have that Divine faculty,

faculty or capacity awakned in them, which lay dormant as it were dead in them, before our Regeneration, which the Objector calleth the *ἀγαθοειδὲς, or Boniform faculty of the soul*, whereby it cannot only see, but also tast and enjoy God, who is Love, and through which, in vertue of the Divine Seed and Birth, it is United unto Him.

Now when we say according unto the Scriptures Testimony, that this Life of Christ, or Christ Himself, who is Life, is Crucified in Unbelievers, and in the Ungodly; and that He liveth, or is raised up in them that believe and turn from their Ungodliness unto God: This is not to be understood as in respect of it self; for how can that which is Life, and a most Pure Immortal Spirit, dye, but it is in relation to its Appearance and Revelation, *and Vital Energy* or influence upon us, which in the time of the Unbelief and Ungodliness of the soul, is much suspended; so that the soul of Man in that state, hath not the sense and enjoyment of it; even as the dead body of a Man hath no sense nor enjoyment of the soul, although the soul were in it, if the vital Union betwixt the soul and the body be dissolved. Therefore we are to understand the Death or Crucifixion of Christ in Men, to be, that the *Union* betwixt his Life and their Souls is *broken* or *dissolved*; whence it is, that the Vital Energy and influence of his Life upon the soul of such a Man is suspended, and ceaseth to act or operate, so as to give any sensible refreshment or enjoyment of

it

it self unto the soul; and this is as proper a death as when a man dyeth; for when any man dyeth, his soul dyeth not in it self, but it dyeth unto that fellowship it had with the body, and the enjoyment thereof, by reason of the Vital Union betwixt it and the body, its being broken or dissolved.

And thus the Life or Spirit of Christ, as He is *the Second* Adam *in us*, dyeth not in it self, but as unto us, and unto that fellowship it hath with us, when the Vital Union is broken betwixt our Souls and this precious *Life*; and as the soul, or spirit of a Man, hath a natural desire to live in the natural body, and have the enjoyment of it; and as the death of the soul unto the body, is both painful and grievous unto it, so indeed that most precious and excellent Life, or Spirit of Christ hath a most fervent desire (so great is his Love to us) to live in our souls; that is to say, to be United with us, whence a mutual Fellowship and Communion ariseth betwixt Him and us, and a Mutual enjoyment he hath of us, and we of Him; therefore it is said of Him, *That He Rejoyceth in the Habitable places of the Earth, and his delights are with the Children of Men*: And for him to dye as unto any of us, that is to say, to have that Vital Union betwixt Him and our Souls to be broke, is a most painful and grievous thing unto Him, as the pangs of Death are unto the Soul of a dying Man. Therefore He desireth for ever to live in us, and would live in us for ever, if so be

that

that we but keep our souls pure and free from Sin, for it is only that which Crucifieth the Lord of Glory; therefore such who depart from the Lord, are said to Crucifie him afresh unto themselves; but he still lives to himself unto God.

And thus also we may understand how Christ, or that Spirit or Life of Christ is born in us; for this Spiritual Birth of Christ in us, is not so to be understood as if the Spirit or Life it self did then begin to be, or subsist; for the same Spirit and Life hath been from the Beginning, having its subsistance *in the Heavenly Manhood of Christ*, who was from the Beginning; yea, it had also its Being in us, even since we had a Being; but by reason of our sins, it lay hid and wrapt up, or imprisoned in us, and the body of sin and death that was living in us, was as its Grave.

Now accordingly as this body of sin and death comes to be Slain and Crucified, Christ cometh to live in us, and his most precious Life to spring up and manifest it self therein; and as the body of sin comes to be put off, and the Union betwixt it and the soul broken, the New Man comes to be put on, and the Life and Spirit of Jesus comes to be United unto the soul, and the soul thereunto; by vertue of which Union in the divine body, the soul comes to live in Christ, and Christ in the soul; and thus we are to understand *the Spiritual Birth of Christ in us*, when he is United unto us, and we unto him, in the very Centre or most Inward ground of our souls, even as a Mans *Generation into this World, is not the*

Gene-

Generation of his soul; but it is the souls being United with the body, through which Union it becomes an Inhabitant of this World; even so the Spiritual Generation and Birth of Christ in us, is the Union of his Life in his Heavenly and Divine body with our souls, and thus we become the *Mother of Christ* in a spiritual sense, or according to the Spirit, as the Virgin *Mary* was his Mother after the Flesh.

And this Spiritual Mystery Christ himself did Teach in the days of his Flesh, when He said, *WHOSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER*, Math. 12. 50. And thus Christ, according to his Spiritual Birth in the Saints, is the Seed of the Woman; for that the Saints are the Woman that bring him forth after the Spirit, and are his Mother; as *Mary* brought him forth after the Flesh, and after the Spirit also; so that She was the Mother of Jesus in a double respect; for as She brought him forth in her Body, so She brought him forth in her Soul, *otherwise he could not have been her Saviour*, as Augustine, *and* long after him *Erasmus* hath well observed.

This is that *Man-Child* whom *John* the beloved Disciple, saw brought forth by the Woman that was Cloathed with the Sun and the Moon under her Feet; long after that, Christ, according to the Flesh, was Born of the Virgin *Mary*; therefore this Woman in the Revelations could not be *Mary*, but the *Church of God*.

But

But whereas the Objector doth acknowledge, *That the soul of Man comes to be Regenerate by obtaining the Divine or Spiritual Body of Christ, and that Regeneration is not a meer Accident, but a substantial thing, whereby the Soul comes to be partaker of a real substance through a Vital Union with it.* This is more then generally the Learned of this World will grant, who do commonly judge such a thing most Ridiculous, and little less than Blasphemy, as supposing it would infer at least two Christs, to grant that Christ hath an Inward and Spiritual Body, and Flesh in the Saints, as he had an outward Body of Flesh and Blood of the Virgin.

And because this is a matter of so great Importance, and that People are so ignorant of this so necessary a Truth, besides what I have above-said of this Matter, I shall propose unto them who deny this so great a Truth.

How is the Church of Christ his *Body*, if She do not in some measure partake of his *Body*; for was not *Eve*, her being made of *Adam*, a Figure of the *Church*, her being made of *Christ*? And what doth that Rib signifie taken out of *Adam*, of which the Lord made the Woman? Was not that Rib a part of *Adam's* body, of which the Woman was made?

And therefore, must not a part of Christ's body be in the Saints who are his Church? And doth not the Apostle *Paul* say, *We are Members of his Body, of his Flesh, and of his Bones*, Eph. 5. 30.

And how could this be if they did not really partake of his Body, even as *Evah* did really partake of *Adams* body? and so became Flesh of his Flesh.

But this Body of Christ, of which we partake, is not that which he took up when he came in the Flesh outwardly, but that which he had from the Beginning, and with which he did feed his Church, even from the Beginning; *For they did all eat the same spiritual Meat, and drink the same spiritual Drink, and were all partakers of that one Bread* which Christ himself calleth the *Bread of God*; therefore it may well be called Divine, not as if God did eat it, or had any need of it for himself, but He giveth it unto us to eat, that thereby and there-through, we may be partakers of the Life of his Son, (and so of the Father also) *in whom the fulness of the Godhead dwelleth bodily*, even in Christ, whose Body is the whole Heavenly Being in the highest sense, even as the whole visible World, of the visible Earth, and Heavens, is the body of Nature, or the Natural body.

Now as our souls are partakers of this Spiritual Body of Christ, and of his Life and Spirit therein, and thereby; there is indeed a new faculty awakned in them, of which we had not experience before our Regeneration; in vertue of which new awakned faculty, we have real Spiritual Sensations of God and Divine things, and this Divine faculty of the soul it self, which the Objecter calleth the ἀγαθοῦδες, *or Boniforme faculty of the Soul,*

Soul, which hath the Spiritual Senſations in it, I call in my book, *The True Inward Man*, which I diſtinguiſh from the Natural Man, I mean from the Natural faculties of the Soul, ſuch as Natural Reaſon and Imagination; for by none of theſe Natural Powers can the ſoul enjoy God, who is the chiefeſt Good, of which True Man, in the ſame ſenſe the Platoniſts do ſpeak, underſtanding thereby *the Supream, or Higheſt Part and Faculty of the Soul*, otherwiſe called the *Mind* or Spirit of Man, as it may be diſtinguiſhed from the Natural Faculties of the ſoul.

This is that part in Man which is the moſt Immediate Receptacle and Seat of God's Kingdom, and ſo of God, and Chriſt, which muſt be opened and awakened in us, before we can have Fellowſhip with God.

THE END.